35 Edgell Road,
Framingham Center
Richard B. Gregg Mass.

General Note Book. Vol II.
Begun Nov. 1925.

Re stay in India
p. 230 – 231. Q. VII

Hajira, A.V. Sanitorium
Monday, 12th Oct.
Sunat

My dear Mr. Gregg,

I was so glad to receive your letter. I am slowly improving. There is a slight rise & fall in temperature. Yet I have managed to gain one lb. in weight during the last five days. The sea here is a mile & a half away and all around is black sand. I have not yet gone out of the Sanitorium compound under Doctor's orders. It is rather hot here and I fear I shall have to shift elsewhere.

I expect this letter to reach you at Mt. Abu. It is a romantic place, and you will like the Nakki Lake, I am sure. Pray don't miss the wonderful temples of Delwara. They represent Indian art in its glory. You will find marble treated there as if it were bee's wax. I don't know if you will attempt to climb the Guru Shikhar peak. I shall never forget the glorious sunset & sunrise I saw from Guru Shikhar.

After our talk about the Geeta I had written a small note in our Ashram weekly about the message of Geeta & had requested Bapu to give a detailed reply. Bapu does not know who wrote that note. I simply wanted to provoke him into a statement of his own reading of the Geeta. The result is a long article in Gujarati Navajivan, perhaps the best from Bapu's pen. I wish

you got it translates into English from some one. Bapu says Arjun's was not a plea for non-violence or principle at all. He was loathe to fight the near & dear ones & was merely arguing out a case. But you must read the whole article. You should bear in mind that we have to deal with the Geeta as the Scripture of Hinduism. Our difficulties arise from that. To my mind a book loses half its freshness & naturalness when it is condemned to serve as a Scripture. Perhaps we understand the Bible better than what you call a tide-bound Christian missionary does. I know there is another side also. Only a man steeped in Christian life & Christian tradition can understand the full import of the Bible. But you understand what I mean. 'The letter killeth.'

Even orthodox commentators grant that the argument of Shri krishna that 'Arjuna will look small in the eyes of his peers' is only half serious. It was only meant to probe the depth of Arjun's 'dejection'. Only when krishna was convinced that Arjun's doubts & objections were deepseated that he treated him seriously and gave him the very essence of the law of life — 'Nectar of religion' as He Himself calls it.

Now about the question of Hereditary aptitude. I grant that heredity is not 'scientifically' proved. But neither is it scientifically disproved. Our doctrine of rebirth or re-incarnation may be a mere hypothesis,

but it is the nearest approach to an explanation of the facts of life. Without the doctrines of karma & rebirth I don't know how one can reconcile the facts of life with the moral laws. Justice in heaven & the Doomsday theory don't satisfy. I cannot for a moment imagine that death can bring an end or rather put a stop to the best part of our life & work. Where does it all go? By work I mean not only the result of work, but the spirit of endeavour also. And if a new lease of life is given to us it is not in the fitness of things that there should be an aptness about selections and combinations.

But our past karma is merely a condition, not a destiny. One can get over one's past any day. So a Shudra can develope the qualities of Brahmanhood by his efforts. The fourfold division of Society is cultural, not natural. Whatever is natural persists, lives and continues out of its own inherent vitality. Cultural entities have got to be maintained by the will of Man in Society. Today the fourfold social arrangement is in a state of decay for want of will or purpose. (I can't say when it was in its full vigour.) So you may not be able today to distinguish a Brahman from a Shudra by his qualities. The distinctions are in name only. Today a Shudra may develope the qualities of highest Brahmanhood and yet he may not

enter the Brahman caste. Mahatmaji says this is good. I agree with him.

Hindu religion is a complex whole; it is mysterious like life itself. It is both subjective & objective – psychological & sociological. In its latter aspect it has to deal with Society as it is. It can deal in averages only. Roughly speaking, a man is as good as what his birth, education & surroundings & inheritance make of him. In a society regulated by status & tradition each man is as good as his caste. He, therefore, must be loyal to his Swadharma – the law of life peculiar to his station in life. If he develops higher qualities he can perform the same duties in a higher way & spirit; and if he finds them inconsistent or repugnant to his higher nature he can give them up. Such renunciation of duties is not totally unknown in Hindu Mythology. Only it is an uphill task.

You say you do not find any uniform inheritance of inherent propensities.... in regard to the children you have watched &c. Our theory does not condemn man to a dull uniformity. Within a broad uniformity there is a scope for endless variety. An American, a Hindu, a Negro, a Chinaman are so very different. Compared to them, are not the cases you watched, very uniform? We must study social phenomena in a wide sweep.

But granting the Western Conclusions as regards inheritance (and there is much in it that

By Roger Baldwin.

From an interview with Patience Worth,

St. Louis, Mo. 1922.

In response to a request from Patience for a "pitch for her song", R.N.B. suggested the brotherhood of mankind. To which she said;

The brotherhood of man,- that is the honey
Which hangeth the days' tatters together.
Yesterday and today were trothed and wedded
And all tomorrows shall be their fruit.
The foundation of yesterday rested upon man's faith in his brother
And tomorrow shall fall asunder if that faith fade.
He who walked the hillocks and sat by the sea at Gallilee
Writ by his holy foot-fall the law of brotherhood.
Aye! and that law be writ in one word,- service.

In my hand lies my redemption.
In my labor is my pledge to God,
In the fulfillment of my labor is the fulfillment of that pledge
I am a communicant of the common wine of day.
No rarer wine would I sup than the lout supeth.
I would sup devoutly from the ample lips of day and be sustained
Even through my doubt.

I know the day.
I know how deep is the wheat and how thick-set the barley and the rye,
I know all this,
But better yet, I know where the wild roses blow and the foot-flowers cluster!

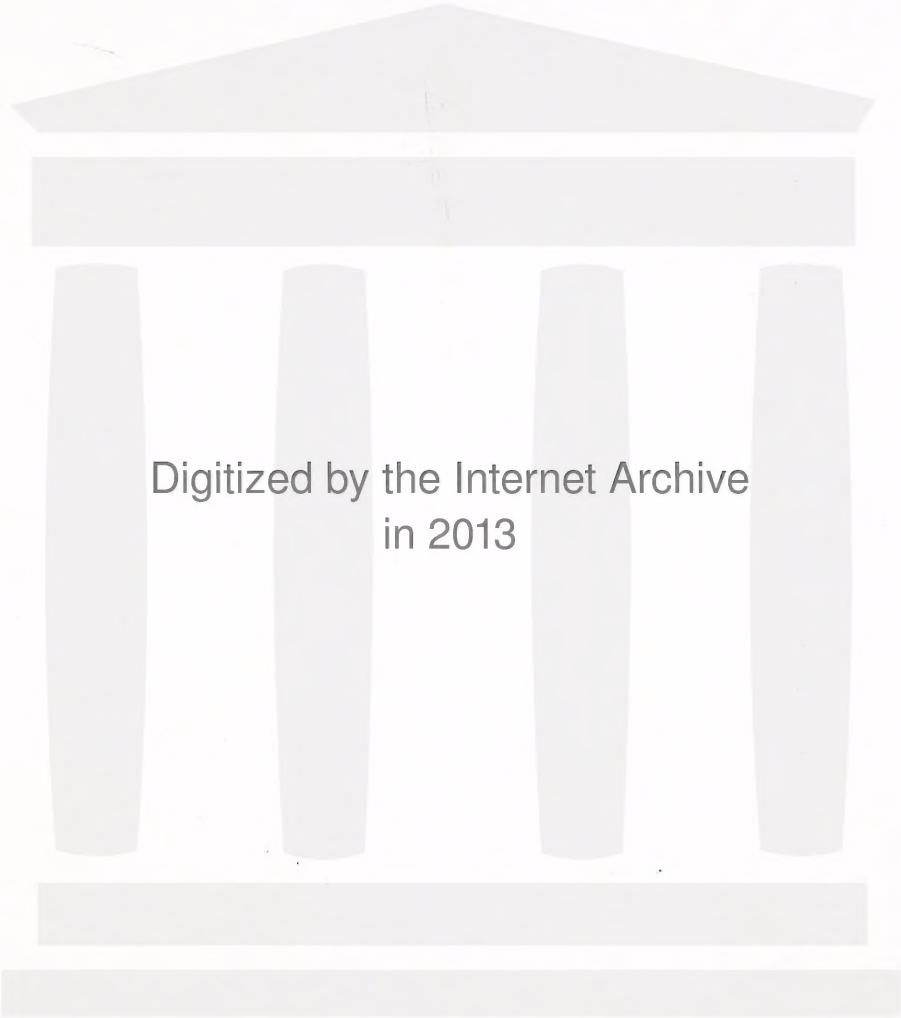
Give me fools with wide mouths and staring eyes,
That work significant.
Give me fools with deep thirst and honest faults and clumsy word
Give me fools in motley of the day rather than wise men
Who lock law with the key of cunning,
Whose argument is defiled and whose meaning is thick with deceit
Give me fools wide-mouthed.
On the announcement of their poor wisdom
Truth sits like a lily.
In their hand-clasp is fellowship with God.
Oh humble God, take my wisdom, give me simplicity.

In answer to a question as to how man is to achieve spiritual freedom, she said;

Man is binded by his own doubt.
Doubt is the fetter to his wisdom.

Q. Then how shall he get free from doubt?

The freeing from doubt be the acceptance of simplicity.
He who mouths with wise men becomes confused.
The wisdom of that man who announces himself wise is enborrowed stuff.


Digitized by the Internet Archive
in 2013

http://archive.org/details/generalnotebooks1925greg_0

Q. Shall simplicity be achieved individually or by changing the social institutions of men?

Thou hast said it.
But that man who taketh upon him such a task
Be like unto him who held the earth upon his shoulders.
Wee one, dost thy dream reach a little way beyond man's night,
Woe befalls thee.
To catch the garment of desire, that glistening robe, and dream dreams
Like eagle wings, with which to lift thee from the graysome day,
To hope and despair and give faith and take faith,-
Is to follow the foot-path unto Golgotha's brow.

Q. How do you reconcile that with our need of brotherhood?

Kinship,- the key to living.
No man hath lived who hath not announced his kin to his brothers.
He must announce his kin to the lowly
That the bread which sustains man be coarse and fit.
He must aspire to know kindred with the lofty
That the wine he drink contains a cunning dream.
He must walk with fools and listen to their prattle,
Make music of their bells.
He must mingle with folk, admitting his kindred call with them,
A part of the elemental,
So that his wit hath a firm foundation and his wisdom be well-founded,
Yea, sprung from out the sod and rooted.

Kinship,- the key to living!
No man hath ever soared from out the sordid day
Save that he did it by this communion.

'In the Lords Prayer, when we say "I am I will
we may give us this day our daily bread', and in
another place we say 'man shall not live by
bread alone'. Reconcile these statements: understand
them correctly. The meaning of the Lords prayer
is not that you should be craving, asking: not
at all. The meaning of that prayer is such that
even a king or Emperor, who is in no danger of not
having his daily bread, may offer it. If so,
evidently 'give us this day our daily bread' does
not mean that we should put ourselves in a
begging mood, that we should ask for material
prosperity!; not that the prayer means that

everybody, let him be a prince, a king, a monk, to look upon these things around him all the wealth and plenty as not his but God's: not mine but mine. That does not mean begging, but renouncing, giving up; renouncing everything into God. The king while he is offering his prayer puts himself into the mood where all the jewels of his treasury, all the riches in his home, he puts himself all these he renounces, he gives them up, he disclaims them. He is offering his prayer, the mould of mouldy. He says, 'This is God's; this table everything on this table is his, not mine; I do not possess anything. Anything that comes to me comes from my Beloved Son.

we must accept), is it not often all a negative proof?

You will excuse me if I leave off my letter unfinished here. I feel tired and the light also is fading. I don't know if I have answered to the point. But any way I have tried to put before you a view-point which may interest you.

Mahatmaji's article gives us the canons of interpretation of all Scriptures. All difficulties vanish if we accept them. I never pinned my faith on the word of any scripture. I also keep myself free to reject or ignore any portion of the Scriptures about which I am 'ignorant'.

Hoping to hear from you often

Yours Sincerely

Kaka Kalelkar

P.S. I wrote the above on the very day I received your letter, but did not know where to send it. When Chandrashankar came I got it rewritten so that you may not have any difficulty of reading my bad hand. I am much better now. I hope you are enjoying the your stay at Tara.

Kaka

Dec 16, 1925

If we strongly realize, — feel as well as intellectually believe, — that the spirit of God dwells in every person, and if we realize the greatness, infinite interest, power & goodness of God, we can't help loving each person, whether enemy or friend, whether he or she reciprocates our love or does us harm.

Dec 17.

Based on Minkowski's proof that time & space are similar & replaceable dimensions, it is desirable to work out & apply all analogies so as to learn to use & control time as thoroughly as we do space. Of realness & order in time. Is this what the American efficiency engineers are doing in one field? Hence their enthusiasm? Cf "Time-binding" of the Polish engineer, Korzybsky. His idea that time binding

is essentially different from "space-binding" would seem mistaken under "mindomic" theory. Yet it may be a further extension of mind into one more dimension, and as such, an advance. But may not plants or animals possibly bind time & 2 of our space dimensions for instance; in a way we do not recognize. Since space-binding is essentially same as time-binding, as far as nature of dimensions goes, isn't this another index toward unity of all things?

How to bind time & space without being enslaved by them? How Orientals have this as time?

Work out some joint uses of time & space in education. Of any learning kinds.

Power means power over space & time. ∴ The full understanding of them & their relations is the road to power.

Consider whether our exploitation of primitive people is same as our use of labors of our forefathers. Are we exploiting the latter too. Consider this in light of unity of all life. Time-binding, p. 48

Patience is a symbol of a dim consciousness of the relative unimportance of time (and space) In relation to time patience is like seeing from eternity a hill top in relation to space infinity

---

A collection of M K G's writings on Non-Violence, Truth & Love should be made. Also doctrine of suffering is involved.

Modern industrialism is driven by love as well as by greed. Greed inspires the leaders, chiefly, while the mass of workers find themselves in this system, see no way out, and simply work for their wives and children. I to the love of wives and children. Indians have that same love, but in order to spread

imperialism they must show that their love is stronger, finer, more discerning & more inclusive. It is not just a case of love vs greed. If it were, industrialism would have disappeared far sooner, for love is stronger than greed.

Must appeal to Indians love & trust in God (in them & transcending all).

Is industrialism making women homeless & so unfitted they will not be afraid of new ventures?

I can stand hate & call & disclaim & pour because they are a part of the great life & ∴ a part of me. I have inside me the power to subdue them, if I only realise it. Do not think of them as hostile outsiders but as inner helpers & the development of my powers.

(D. B. Kalelkar)

Extract from letter from Kaka Saheb Dec 17 '25

"You have asked about the volume underlying all forms of cowardice. He who boldly faces violence without returning blow for blow as well as he who can and does retaliate are both in a position to forgive wrongs. They don't become misanthropes, whereas the coward loses all faith in nobility, in fair play. He wishes ill to the wrongdoer with all his heart, and secretly. He harbours violence in his heart and wishes that somehow the enemy will be crushed. He broods over his wrongs. 'हु 'दु:खं इो ते पराजितो' - Lord Buddha. He hates himself for his powerlessness and is happy at even the undeserved misfortune of his enemy. So many in the world would be jubilant if there was a

terrible earthquake in England simply because they have been submitting to the wrongs done by England meekly and in the spirit of a coward. The violence of the coward comes to the surface when he comes in contact with a weaker creature than himself. He at once becomes a bully. He knows no pity. The coward and the bully are the obverse and the reverse of the same coin. Both think in terms of brute force, i.e. violence. The coward rarely responds to appeals of love or friendship and therefore shows violence in others. The coward is really the enemy of the peace of the world. The coward creates the bully.

"The goats are sent to Brahma the creator, so the story goes, and

complained that Rama was very much hurt. He prayed you then. What were they to do, innocent creatures! The great Brahma replied, 'Fly from me if you care to preserve yourselves. Myself feel like eating you up. You are so very sluggish.'

My individual fight against hatred inculcated by ~~against~~ machinery is small, but each one must make such a fight. Each such small fight is a part of dislodging & shaking the evils of colonialism.

How far is exploitation merely a form of power over others without any corresponding sense of duty & responsibility? Cf. John Bowers "to enjoy"

Since love is so vitally important (cf Christ Chapter 8 X), study what are the habits, aims, methods, attitudes of mind & heart of one who loves? Cf. Ouspensky's article, Christ Chapter, Sermon on Rest.

The coward is such because he does not know & believe that the (only) important part of him is eternal, cannot suffer loss or harm. Cf. Gita. He need not fear because he cannot be harmed, killed or suffer loss.

Re my opinion in public at Cawnpore, it is morally dangerous to parade one's duty in public but on other hand the West owes much restitution to India, esp in the matter of economic exploitation, & some of it had better

be public & frank. And if the example will end some of the false idea of dignity among Indian intellectuals, well & good. But the masses are more important. I owe it to my self respect to make some of the restitution, believing as I do. A square man will owe it to himself to make restitution for wrongs his crowd (western civilization) has committed on others. And if Gandhi makes trouble for me in consequence, I should be happy in knowing that the restitution was approaching more nearly in kind that which is owed i.e. one like the treatment meted out to Indians before & now by white men.

Compose article in Memory re desire to dramatize myself being the next victim of the epileptic. Also Patyambum Sen's talk re shortages of coal & clothes. Also talk with Venkatachar re Swami Ram Tirtha

Mayadas is burning an effigy pile up that instead of Hindus is against it as destructive of life violently.

Satyagraha's work, "Why should I spin in competition in public? What has that to do with my religion?

Jan 2, 1926

The efforts of the spirit in man are like climbing a mountain. To get to the top fatigue discomfort must be encountered and endured. Surmounting them requires spiritual strength and vitality, acquired like bodily strength and vitality, by constant exercise and right living habits. Spiritual exercise in small ways, certainly brings spiritual strength. Proper spiritual habits

gives entrance. E.g. contact with God, humility, steadfastness, fearlessness, love, etc. But all this trouble & pain entered wouldn't mean "enormous" & pain entirely, only as their details. If there is much trouble, thinking the problem is a joy, & even when I reach the top, the view and sense of accomplishment give so much pleasure that the fatigue is easily forgotten. So spiritual growth & rightly required & will mean joy & pain, — not a continual downers.

Since spirit is not mine alone, but builds in all, spiritual sections mean sharing the pain of others & the suffering caused by the faults and ignorance of others. That is not an injustice, that the innocent suffer for the sin of the guilty. It attests to a part of the unity of spirit, and the innocent must relive it and bear the burden

as joyfully & calmly as I carry the knapsack of a weaker fellow traveler when off on a tramp. The innocent have no luggage (pain) of their own to carry, & they could cheerfully help carry the suffering of others.

Hinton's idea of pain being a gift is true in this sense. Also that the suffering endured, like the fatigue of a climb, makes us to see more glories & will lead others to try it & give pleasure to those who want.

Fatigue is caused by the poison of broken down tissue arising in the course of exertion & this poison is eliminated by proper rest, air, etc. & prepares the way for tissues of more & stronger tissue. May not suffering of ~~the~~ moral & spiritual kind be the same. Eliminate it by proper spiritual habits.

just as our physical strength is exerted when the goal is glorious, - not the mere desire for strength, sought in a gymnasium, - so the best spiritual strength & health come through love - when the goal - glorious to. More joy that way, just as there is more joy in a game or on a real climb than in doing dumb bell exercises.

Suffering voluntarily incurred by the innocent is the greatest help to us, because the guilty are thus forced by love to carry their own cross. Anyone the least touched becomes so one, & all are encouraged, just as when one of a party takes one end of someone's load.

) - this connection, not mine, - why, - an extension of grace infinitely? The inner harmony is opened by outward sin

which is conveyed to others & also arises as a self-realization of joy.

Don't take on suffering just as such in a mood of Puritanism or out of desire to demonstrate yourself or in order to think of yourself as a hero or in order to pity yourself. If you do it at all, do it to help someone else along so as to share the pleasure with them at the top. Or do it just as you take on a load of food or clothing for your own use, — as a part of the necessity of the trip, involving no heroics whatever. Indeed that is the true view, as it recognizes the unity of all & the necessary conditions of life.

(I will if you will go with me on the hills, from there we'll see the sea.)

Cf. Mahadevaji's volume of Gandhi.

Consider the suffering of a girl who loves a man & then discovers he is unworthy & leaves him or, rather, does not marry him. She is innocent, & her pain is caused by his wrong. She by learning it rightly can help him & prevent some of the misery of his wrong falling on others & also greatly help if she wins it to the top.

Is it a case of repression & part of self- with no outlet, such as would form a complex à la Freud? That is properly eliminated, & this does point the way to the elimination. Her desire for him is shifted to a deeper spiritual unity in realizing the essential unity of us & then part, regardless of what he has done. And if such love is strong enough from the start it will win & transform people even on the physical plane & derive its satisfaction there also & not

require complete rehabilitation. - Jr. Jt will bring the Jr of H. onto Earth.

The innocent, or those who have not done wrong, are sometimes stronger spiritually than those who have sinned. The strong ∴ bear the burdens of those who are weaker, i.e. suffer for them.

Courage is perhaps a combination of will and a greater or less recognition of the eternity and freedom of the spirit, — a putting of the temporal body into its rightful place; a recognition of real values and acting thereon. Hence the importance of fearlessness as an element of religion. Cf. Ajita & Rama Tirtha's Japanese lectures.

Jan 11, 1926

In the Upanishads it says "Not for the sake of the wife is the wife dear, but for the sake of the Atman the wife is dear." May not this be a reason for the wisdom of the Hindu custom of having a wife chosen by the parents? almost any woman should be held dear for the sake of the Atman. Considerations of habits, etc. simply make the relation for mine. May not the Western method tend to split the personal + temporal elements of marriage too sharply? If not as means to attaining the spiritual relationship they are of great use, but probably not by themselves.

If husband + wife are of one flesh, the husband need not hesitate to use the wife to accompany him on voyages, etc.

Celibacy makes voyaging easily easier, and it is not necessary. For if the wife also believes with the will has after knowledge of the

husband should not hesitate to ask it of her any more than Mahatma hesitates to ask it of the Vykom Satyagrahis, for instance. That is not cruelty. The suffering of children is harder, but even they can be taught to understand much.

June 11, '20

Altho the fact that the soul cannot be harmed or killed, that is not an argument against Ahimsa. Compassion for suffering is good because it helps the sufferer to realize the unity of mankind & of the spirit. It calls forth a spiritual response & sense of kinship & so :. good even toward animals & plants. Vice versa, cruelty or killing makes it difficult to realize such kinship & unity & :. puts an obstacle in the path of progress & realization of the eternal.

Humility relates partly to quantitative ideas. I am so small & creation is so big. I am so weak, God is

so powerful. But it is practicable also. God is a perfect, because of my being a finite & imperfect & subject to error.

Yet it is not incompatible with perfect self-respect, with full realization of the divine spirit within, of the true self. The man may realize his inability, say, to make mathematical errors, to forget, etc., but he will still respect himself for his possibilities & essential nature, — may even make any fraction of achievement. (Non attachment to works)

Since we are passing from time & space, & motion is one of the temporal phenomena, we should not be attached to works (motion) because they are not eternal

---

Sureshvara says the attitude toward this world should be like that of a dreamer who realizes he is dreaming while the dream goes on.

Jan 13

From V standpoint immobility is recognition of fact that God is the time factor of any action, being connected with time, space & causation, is temporal, — caused by the finite — by Prakriti; and that the individual is not the cause or source. If so, the importance of immobility becomes apparent, as it is the transmission of relationships & more place in the spiritual world. Hence it acts as a guide in temporal life.

If man & wife relive fully the divinity within another. If such is done for the sake of the Atman rather than for the sake of the body or the ego, then such is free and such may practise independence. Hence, in such a case, celibacy is not essential. Cf. Ashram rules. It is hard & complex but not too hard.

Jan 17. Indians stress reincarnation without implying so much the other side, — what is gained in

place of it. Renunciation may come as the necessary preliminary, but it is in a sense negative.

In talking with the leader of V years struggle it seemed to me that non-violent resistance called for more energy than violent. Latter purely physical. Former is physical, mental & moral. Former uses body as a formulation to carry on the mental & moral struggle. Thus it calls for physical endurance, & a different set. More prolonged. The resistance of non-violent kind is not mere negative protest. It is also an attempt to enlighten the opponent & onlookers; to rouse the divine spirit in them; to clear away their ignorance and false views; to make them realize the spiritual unity of all mankind. Hence it calls for clear, deep thinking, for great imagination, for sympathy & ability to put oneself in another's place & realize his obstacles, prejudices, etc.

Go through the Gita & count passages where violence is ordered & those where non violence is ordered or a necessary implication & then balance the two, ~~then~~ More religious seers have advocated non-violent resistance, some in comparison than the contrary. e.g. Mohammed combines physical violence, Christ, Buddha, Lao-Tse, Krishna advocate non-violence. Among are Zoroaster and Confucius. Satter, I think is non violent.

He who shows violence, even tho his motive be love, places obstacles (fear, anger, hatred) in path of others, preventing their realization of the presence of divine in all men & of the unity of spirit.

True hospitality consists chiefly in giving your guest some spiritual strength, new ideas, sound solutions, inner vision. Only enough food & shelter to keep him from thinking about his body. Clemdinen.

Jan 13. Sunandaji, to whom I was telling how I fell about buggies - ashamed if I gave money & ashamed if I gave nothing & using right expression - then eyes when I gave food & good when I gave money, and that if I had no food or clothes handy to give I could give a prayer & some thought of how to share such misery & resolve to work for it.

Jan 14 Today I woke up with a stronger sense of how we do & must create our own world. That is hard work but is all action. Objecting to work is refusing to create. Must choose our own sort of creation. Move inline.

Also a clearer sense of how material & bodily things have use to be used & then set down like a tool, with non-attachment.

Yesterday Sunandaji told us how God's name is Truth-Knowledge-Joy = (Sat-Chit-Ananda). Joy is in many things, Even in pain the sense of separation from joy = then. That's what pain is, - a sense of separation from a remembered inner state of joy. So also of disease & trouble, - a separation

from the wholeness.

Jan 16. Read Ahimsa, and Stokes case & argument essentially the same as that of the Spanish Inquisitors, — that justice, glory of God, salvation of the individual justify killing?

The argument that killing creates fear & i.e. puts an obstacle in way of God salvation might be answered by saying that God has done so in making creatures who prey on each other. But there it is one species vs another. Relatively little fighting & killing between same species? Among Animals, insects & plants are not self conscious & so the obstacle of fear with them may not be so great. Or may we say that tho they kill & we mind getting killed it is only in ignorance. You may say that God is to blame in creating vice & evil of all kinds. But we feel that such things exist is no reason for not trying to rise above them & conquer them. So the application of the Sermon refers to our

motion does not justify man in continuing the evil, since lower orders kill only for food (& people where fighting amongst themselves. 'Evil' is ignorance), & not for other motives, while man kills for other motives,

---

Jan 21. It may be that brothers & sisters are no closer than those who enter the world by the same door and are in the same school (family) together for awhile. But on other hand we should love all as being our brothers, and as such. As tender & compassionate as mother for her child, as Buddha says.

Re wrong inhibition of marriage & sex life, may not the strength of that desire and attachment arise from the general sinfulness of W. civilization. 1/4th a compensation.

Don't wait for the evidence of your senses by the receipt of acts of kindness, for a proof of the unity of

humanity. That only proves it to one person. Act in the faith that it is so and prove it thus to many people, - as many as you can reach. Think more of inviting the sick people in each place.

—

Work out a prayer for us at meals expressing thanks for this brave, faithful & cheerful life of what we are to eat and asking for help to live equally well & with equal faith in God & to justify in our life this day & always the death of these (our) lives, by using & the food they provide. (Except a grain of corn fall into the ground & die, etc.)

Sayings of Kabir and Tulsi Das.

दया धर्म का मूल है ; पाप मूल अभिमान ।
तुलसी दया न छाड़िये, जब तक घट में प्रान ॥

"Kindness is the root of religion; egoism (pride) is the root of sin. Tulsi says, 'Don't give up kindness as long as there is life in the body.'"

दुबल को न सताइये जा की मोटी हाय
मूई खाल की साँसे से, सार भसम हो जाय ॥

K. "Trouble not the weak, for their heavy sighs, like the blacksmith's bellows, reduce even iron to ashes.

सुमिरन की सुधि यों करे, ज्यों गागर पनिहार ।

Feb 2

In relation to God we are all Shudras.

Since it is for the sake of the Atman that the wife, son, friend, etc are dear, we may say that it is also only for the sake of the Atman ~~that~~ therein that material things {should/can} be considered dear; e.g. food, clothing, objects of art, property, money, house, land, cooks, machinery, ~~etc~~, landscapes. I.e. See God in everything and value only the eternal meanings & revelations contained or expressed by each thing.

Much of the talk about heroism and tragedies in the West is due to a ~~failure~~ to ~~see~~ understand and give proper value to eternal things. Temporal circumstances and events are too much emphasized. The Gita is a very good alternative for such an attitude.

Quotations from "Kenya" by Norman Leys, M.B., D.P.H.,
Publ. by Leonard & Virginia Woolf, Hogarth Press, Tavistock Sq
London, 1924.

p. 250. [Islam] -- "is also practicable with little difficulty. The Christianity of the New Testament is an ideal that keeps the conscience of the world, because after every failure to achieve it remains obligatory to compel fresh attempts. No society has ever been successfully Christian, in thought and act. But Islam was a success from the start. In a generation it had reached its final and perfect development."

p. 261-2. "The single idea that Islam always attempts to convey to its followers is the unity of God. There is no question harder to answer than the one which asks for an estimate of the meaning of the Moslem creed to Moslems, liberals and illiterate. But to many Somali and Indians faith in God means a great deal. It seems to them important in a way that is difficult for Europeans to understand. Modern Europeans, whether they call themselves Christians or not, rarely believe that God is one.

They regard the world of nature, not as the arena in which God visibly acts, but as an automatic process explained by 'evolution'. Even in the world of human affairs, God has nothing recognizable to do, in their view, with those activities that we describe by the words art and economics. A term like 'political economy' calls up to the mind something as independent of what is recognized to be God's will or plan as 'evolution'. People recognize these phases of life to be orderly and harmonious. But they do not discover any relation between the laws and harmonies of these phases of life and those restricted affairs in which God is concerned. In actual fact, the great majority of Europeans, not excluding the clergy, are polytheists. This conception of the world, that different phases of life are governed, not by a single will in accordance with the same plan, but in accordance with separate, unrelated plans, is quite as common among Europeans who

profess a creed as among those who do not."

"It is a conception quite impossible to Moslems with any knowledge of their faith, unless they have come under European influence, as the Turks have. ... The old Roman argument against Christians was that they were Atheists in theory. The modern view is rather that Christians have no discernible coherent religion at all, that they believe in no one and only god whom all alone men should obey. ...

p103 -- "East African Islam is of very low grade. As with many Europeans, they say that God is one, but they believe in no one all-powerful God. In place of one evolutionary force, law of supply and demand and so forth, Moslem Africans believe in jinns as the explanation of both the phenomenal universe and of the course of human events in human society. These jinns are never thought of as under the direction and control of Allah."

p. 266-6-7 "But it is not a political accident that has enabled some Moslem countries alone to resist successfully the economic exploitation and control

that Europe has achieved nearly everywhere else in the world. And in East Africa it is the failure of the tribe to protect from that exploitation during the decay of tribal institutions, and the failure of the Church to create out of men with different racial origins and ideals, a society with a corporate will, that make Africans turn to Islam. There are even rare instances of educated Europeans turning Moslem in disgust with the ideals of Western civilization.

"It is thus that we must explain why many Africans prefer the moral and moral poverty of Islam, though so many other advantages are in the hands of its rival, reformed Christianity. Christian missions hold the keys to knowledge and the avenues of wealth, neither of these indeed to be won without struggle and self-discipline that Islam asks of no-one. Against these Islam offers what in our eyes is an empty and valueless brotherhood. To Africans it is not valueless. So far as it

goes it is real. Moslems do stand together. There are no barriers inside Islam, whether between priest and people, race and race, or caste and class. Christians do not stand together. Their faith may require a far nobler ideal and they need attempt to reach without reasons and reservations the manners to unassumable positions that Islam sees no need to ask. But that ideal and those manners lead to no point effort in life to overcome the distinctions that keep Christians apart, the church in fact upon offers no brotherhood. It does not even require its members to attempt one. Islam upon it stands, in native opinion, and in much unconscious opinion, for the existing order, deliberately built on the barriers to brotherhood of distinctions of race and class. By contrast, Islam is a brotherhood, poor, unimposing, too weak to attempt the control of any man's activities, and still a

brotherhood,"

p. 248. "Most people would probably grant that the clergy and Christians in general are liable to be unduly influenced by temporary currents of feeling and opinion. But few probably realize that Jesus foresaw the danger, regarded it as of all others the most constantly present and most fatal, and described in the most categorical terms by which true religion is to be distinguished from false. For this Jewish peasant, of 'doubtful birth, wandering life, and ignominious death' was so bold as to claim to judge all nations in every age. He described this infallible and universal test as being the acts men do to their supposed inferiors. The typically good he described as those who, though professing no obedience to himself, behave to the least of mankind as they would to him. And the typically bad he describes as those who, though zealous in what they believe to be their duty, do not

regard and do not behave to the least important of human creatures as they would regard and behave to himself, the least and worst of men. And the rules he specifies in illustration are taken from the commonest economic and social relations of society, providing food and clothing for people and visiting the unfortunate".

"Even in Europe the Church does not teach that men are good or bad in proportion as they conform to that rule." [Cf. Plato's idea of acquiring the divine in anything or anybody].

"What Jesus called 'the leaven of the Pharisees' was in his view the greatest danger to the Church. His leniency to the disreputable, careless and unmindful was scandalous to his contemporaries. His most scandalous was his severity to the Pharisees, who were sincere, patriotic, well-meaning people, universally regarded as the best part of the Jewish nation. He condemned them

because they tried to enforce restrictions and prohibitions that were easy to them but difficult to ordinary men, and because they looked down upon respectable people as their inferiors. That is from the great sins. In every man there is something of the sinner, something of the saint and something of the Pharisee. May it not still be true that the heart of the Pharisee is still the first point that needs the touch, in Africa as in Europe?"

250. "A Hindu wrote these to a European who was thinking of becoming a missionary to India: 'Will you be able to make yourself one with those whom you call natives, not merely in habits but in love? For it is utterly degrading to receive any benefit but that which is offered in the spirit of love. God is love, and all that we receive at his hands likens us. But when a man tries to usurp God's place and assumes the rôle of a giver of gifts and does not come as a mere pre-

reign of God's love, then all is unity!"

Feb 6. Sunday Yesterday I did not have much thought a single book. Yet there is a sense in which principles are highly significant. Think simplicity & non-possession. He says the whole spirit really lies in the simple & faithful doing of tasks as that is found there is not time for idle standards. I feel ashamed of all my books. I have a good mind. I can grasp on fact & deduce much more, and must have an infinite appetite. What is to limit it? The end of Self-education is attained when one can read or write all that is of knowledge. Nature will produce enough (Virgil) food enough. Our knowledge & minds will become renewed but also deepened. We will know God & man, & perhaps be saved. It seems to me how simplicity requires God realization as a prerequisite, & I can see how it is my effort that. Such effort the key &

~~All~~ these things will be added unto you". This brings out the meaning of the sparrows + lilies of the field parables more clearly. Stripping of possessions before we at least see our goal or end (God realization) is a harsh asceticism which is probably harmful. Doing it after that vision is O.K. + joyful. To have more than we need, says Bryan, is a form of stealing.

From Kenya (supra) pgs 250-255.

"In our civilization we are brought up to a double ethical code of which the self-contradiction is often unrecognized. At table, for instance, we follow the golden rule. If, as in the case in most households, there is not as much of the best food as all would like, we share them equally. But in industry we are each supposed to get as much as we can, and success in the struggle that leaves most of the hardest workers in penury is rewarded by positions of

respect and authority in both Church and State. In a tramcar we rise to give place to old people or to women. In a theatre we rush for the best seats ourselves. In playing football a man subordinates personal aims in working for the corporate aim, and is even happy in defeat, so long as the game is well played. In shopkeeping a man tries to cut out all others of his trade."

"We in Europe are bred to all this, so mercifully that most people step unconsciously from a plane of life in which the one rule operates into a plane where the contradictory rule operates. The process by which the switch-over is performed is known as common sense. If we are asked to explain the duplicity of standards, we invent theories about economic laws which are really no more than inferences from the obvious fact that in certain kinds of human relation we do each

pursue a selfish aim. Even those who, like the clergy, and the rich, seem exempt from the struggle, are specially deeply involved in it, since their isolation or their comforts are bought for them by the struggles of others with no such rewards of their own."

"Now in tribalism no such double standard exists. There is no conscious conflict between egoism and altruism. And if we may say that in no phase of tribal life are personal ends wholly absent, it is also true that they are never unchained. It is notably the case, moreover, that one man's success never involves another's failure. In most tribes the chief, until we give him a different idea of his position, lived in the field alongside his slaves. In village life there are no good jobs to be competed for, except those we are beginning to introduce. It never enters the heads of

most people in tribal life to see themselves as contrasted with the society they belong to, and as capable either of sacrifice for the general interest or of the pursuit of some advantage in disregard of the general interest."

"With these ideas we introduced by civilization. In Kenya they appear before Africans in peculiarly sharp contrast. On the mission station the law whereby each gives what he can for the common ends, and takes no more than others think he ought to have, prevails or is meant to prevail throughout. In the outer world, which after childhood we have to enter, a man is expected to take all he can get, and is counted wise and happy if he takes more than others can get."

"The result on the mind of many is lapsing from the Church, and on the mind of others the gradual achievement of the kind of

duplicity that makes religion to many European Christians a means of periodic escape from the problems of society instead of their reconciliation and harmonizing. ----

"One must admit that no revival of the oldest form of the Christian ideal seems to be possible. Neither civil nor ecclesiastical authority would look with favour on any attempt to found a fully corporate Christian society who in effect would join, and who lead and organize a Society in which men of all races could speak of themselves as a new nation, a new race, a single family?"

"Two partial movements in that direction are, however, worthy of notice. One of them is the tendency to refer disputed matters among Christians to ecclesiastical rather than to tribal authority. --- The failure also is noteworthy of certain industrial ventures, undertaken at intervals during the past sixty years, in order to find

livelihood for African Christians in a Christian atmosphere. These failures seem to show that there is no room in one world, or at least in one country, for more than a single system of industry.

"These returns suggest that the growth of corporate functions in the African Church is, though often intimate, likely always to be difficult and often completely thwarted. If that is so, may we not hope to find corporate growth in another direction?"

"Many ordinary opportunities of earning livelihood in social service are not limited to ecclesiastical agencies. In hospitals, schools, asylums, workhouses, as well as in so-called welfare work, and also of course in the case of the clergy, the worker's position differs from the position he is forced to adopt in ordinary trade and industry. The money value of his service is fixed as a rule by

public opinion, and there is no opportunity to make profit such as energy and ingenuity are expected to gain from business. In these occupations, moreover, personal aims are indistinguishable from the public advantage. Thousands in such occupations regard their work as a vocation to which they feel a religious devotion in the older and truer sense of the term. It is in such avocations, organized by men who, as a rule, claim no Christian inspiration and are under no Christian authority, that many find the growth of what Jesus called the Kingdom of Heaven." ---

"It will be possible, though not easy, in this new development to conserve the old pagan but essentially Christian spirit that once pervaded village economics, and yet to purify it from its evils, such as the place given to women. The simplicity

of village communism will have to go. But it may be replaced by one of two systems: either it may grow into a consciously designed cooperative system in which, as in the best mission stations, each has his function in the common service, or it may be swallowed up in that system of industrial autocracy, and ruthless competition and ambition for profit, from which men of every school of thought in Europe are seeking to escape.

pp. 246-247

"The question of all others the most important for missions is whether the ethic they teach is the same ethic that Jesus taught. Some departure from his standard had already taken place by the time the books of the New Testament were written, and wider divergences in later times were inevitable. If indeed we assume that Jesus' character and

teaching had permanent value and signif-
icance that he claimed, we may expect each
age to comprehend that character, and its
institutions to express that teaching in
some partial and inadequate form different
from those of other ages. It is plain,
for instance, that Jesus teaching of
wealth was simply incredible to the
Church of the XIX century, and it is so
to most Christians today. The spirit of
the age tells us in a thousand voices
that wealth is a good thing, creditable
to its owners, proof indeed both that
they deserve more comforts and have
more wisdom than the poor. On the
contrary Jesus repeatedly asserted that
it was practically impossible for a man
to be both rich and good, and forbad his
disciples to accumulate wealth for them-
selves. People refuse to believe these
and other facts because they loathe

the mental atmosphere of their time. They cannot get their heads clear of it. But it would be quite wrong to regard the elasticity of such age merely as a particular distortion of an easily discernable original. Jesus himself predicted the growth and enrichment of his kingdom, in spite of retrogressions. In comparatively recent times, for instance, we may claim to have learned, largely from games, the sense of humour and the spirit of fair play. These, we believe, are essentials in the kind of society that Jesus called the Kingdom of Heaven, though there were no terms in use in his age and country by which he could specifically refer to these values."

—

p. 243. --- Education should not only provide information and stimulate intelligence, but also fit

Africans for their place in society. But what is that place?"

pp 242. [Preparing to receive Christianity]

"A movement that in every past age has shown so great a power both of adjusting itself to and of transforming human society finds once more in Africa today those very conditions of social disintegration in which it has always exerted its greatest power. What alone in the end really matters in Kenya is what goes on in the minds of Africans. The two institutions that today are forming afresh their conception of duty and their ideas of society are the modern system of industry and the Christian Church. In comparison with their influence the influence of Government is negligible. It touches African life only in external forms and

regulations and by requiring taxes and labour." ~~xx - thirdly~~

"The victory of any part or products for us that the evolution of society in Africa under these influences will not be a process continuously peaceful and harmonious. The idea held by the present director of the African Churches that peace can be promoted by restricting their activities to what is called personal religion, as if each person was not the organic whole of all his relations to society in thought and action, is totally fallacious. The Church is failed, as Jesus predicted, to have leaders who are ready, by time serving complaisance, to buy security and the position of a portion of influence, to make compromises that are surrender. Such compromises never last. In spite of the

leaders the Church, unless its long day is indeed over, will repeat the challenge first uttered by its founder before his execution for sedition": pp 241-244 "All natives of intelligence fasten upon what is the central doctrine of the New Testament; if not of mission teaching, that every Christian is a child of God, a King's son, the heir to all the world, a partner by right in the equal fraternity of Christians. It was a Pope who said that if Catholics had had the Bible to write we should not have heard of Judas, Kiss or Peter's Denial. So, many missionaries in their hearts regret that in the Magnificat thanks are given for the dethronement of princes, and that the early Church managed inter-marriage of European and Asiatic, existing, indeed, that there was no real difference between them. In any case, missionaries say as little as possible about the doctrine of equal brotherhood. It is urgent to blame

them. Anyone who preached it as unreservedly as Paul did would have to leave the country. Not one European in a hundred in Africa believes that European and African Christians should behave to one another as members of the same family behave. This doctrine, expounded with peculiar appositeness to Africa in the Epistle to Philemon, is the real source of the antipathy to mission among Europeans abroad. For the fact must be faced that it is unreal in any type of Christianity that gives publicity to the New Testament. In certain circumstances that book plays the part of a revolutionists handbook. It is as idle to deny that fact as to assert that the book has no other part to play."

p. 238 " In some ways African village life is more Christian than European life is. People share far more and give far more. Difficult things, like home- and bridge-

building, are done by the common effort of all, and are unpaid. Meanwhile about money is common enough, and the rights of property — in things of personal use only, of course — are clearly recognized. But generosity is in the African opinion the supreme virtue. To eat alone is considered despicable. ---- The civilized are generally reliable; the uncivilized always unreliable."

p 235. "Though cruelty to women, slaves and animals was formerly, as in very primitive society, very prevalent, Africans greatly learn to the pitiful. The worst forms of cruelty were due to the belief that suffering and disease could be prevented and cured only by someone else's pain and loss."

p. 31. "The sole motive of the long shame and agony of the African slave trade was the desire of profit in the hearts of men in Europe,

Asia and America, who from their wealth were counted especially beyond the ordinary, good husbands and fathers, God-fearing, church-going. That motive was blessed by the Church and encouraged by the State. Those who pursued it would have found it impossible to believe that results so pleasant to themselves, so highly rewarded by public approbation and public honours, were won, out of their sight in Africa, by untold horrors and trials and crimes. Lazarus still lies, unseen, at Dives' gate. The rare that has fallen among thieves still sees the priest and Levite pass by." "Africans in general have no memory of that sort. Europeans, perhaps fortunately, know what it means to go to Africa in search of wealth that ends in such destitution and degradation. But there is such a thing as racial memory. On it the past

has come, in the minds of all Africans, a picture of the European. It is of a person wonderfully clever, impossible to resist though sometimes mercifully to be tied to, sometimes kind and sometimes cruel, but always inexorable in his demand that the African should labour for his profit."

p. 63. "One is very apt to forget how weak and helpless ignorant people are. --- The worst crime oppression commits is to make men unfit to be free. Yet it is only liberty itself that can lift the curse."

p. 94. "--- generosity, which is merely what justice is called when it includes knowledge of men as well as knowledge of law."

pp 122-3 "Now the reason why Masai refuse to dip their cattle, and to spend money on irrigation, is simply that they have little or no use for ~~what~~ money and what money buys in Africa. What was a virtue in Diogenes is a vice in the modern world. The curse of

that one, the only one, is education of the kind now fashionable. Its great object is to create new appetites, for tea, and cigarettes, and gramophones, and bullet waistcoats, and ribbons, and hand mirrors, and umbrellas, and Worcester Sauce — all the innumerable objects with which modern civilization has crushed the world. Many of us are greatly dissatisfied with that civilization. But with all its crimes and follies it is better than 'mere civilization.' And there is no room for both in the same world." —

... "to learn to be indulgent instead of being brave."

p. 190. "Some people still hold the theory that people with money have a kind of natural right to the wives of others."

pp 214 to 217. [Opening of Christ & the Jews]

"A generation previously a popular London lecturer who professed to give the natural

aspirations and destiny a new and final content and meaning. He claimed to have a full and unique knowledge of God and of his will. He taught that the Jewish law, which gave the national unity its basis by providing for all state, with precision and completeness, on every occasion of family, social and industrial life, was itself to be judged by its satisfaction of human needs and justice, and was thenceforth to be interpreted in the light of a new law and ideal of universal validity. This ideal, which he urged on all equally for use in every kind of human association, he exemplified in his own behavior, and by the affection and devotion shown in a family, of parent with child, husband with wife, brother with brother. He evidently attacked the wealthy as those who enjoyed the enjoyment of their property and comforts to debar them from equal

fictional relations with others. He condemned the priestly aristocracy, and all who claimed authority over the common people, whether due to superior station, superior knowledge or superior fidelity to the law. And while it was chiefly to the proud action of the community, who attempted a less strict observance of the law than the more regulable and prosperous, that he directed his teaching of love to God and to all men regardless of the special claims of family and nation, he repudiated unintelligent acquiescence in his teaching. He took special pains, indeed, to make it unintelligible to those who were unwilling to think for themselves, and unwelcome to those who were unready for personal sacrifice, and he disowned the influence over men's minds that his

followers tried to give to the miraculous
events that accompanied or were believed
to accompany his work.

"He ignored the most critical and most
disputed question of his time, the attitude
that ought to be taken to the Roman
power, and though unmistakably a
pacifist, in so far as he repudiated
violence as an instrument of justice and
asserted that enemies should be given the
same treatment as friends, he still
continually used, as best descriptive of
his aims, a term that implied the
founding of a widely based social and
political function. Most paradoxically
he described this society, on the one
hand, as the means to the knowledge of
God and of the ends of human existence,
and promised to make it, by the endow-
ment of his spirit, the unfailing guide
to all future ages, until it should

triumphantly transform the world, and yet
rejected, on the other hand, repeatedly
and with the greatest clearness, that in
that society there should be men who
would teach mankind, in its name
and in his own, the very opposite of
what he himself was trying to explain,
that the lamp of the church should
even extinguish the light it professed to
convey, & which yet should shine to
the world in the lives of those who
made no claim to transmit it.

"At first he won the support of the
common people of the country, by appealing
to conscience rather than to the law,
by sharing their pleasures though
himself in poverty, and by relieving
their suffering and superstitious fears.
But at length that support was
discouraged, though never wholly

alienated, by the demands made by his Teaching on men's intelligence and will, by his repudiation of any immediate advantage to be won for his followers or for the nation, and by the steady and increasing antagonism of the better classes, including both the people of superior morality and patriotism and the families who conducted the national worship.

"After wandering about the country for, some say, one year while others say three years, he visited the national annual gathering for public sacrifice at Jerusalem. The temple wherein the sacrifice was held had been built to symbolize not only the unity and unique privileges of the Jewish nation, but also, by the provision of a large court for the worship of foreigners, the ultimate extension of the worship of the

time God to all humanity. The Jewish authorities, however, had allowed the court to be used for those financial arrangements which indeed were necessary ~~for~~ both for supplying food to the immense concourse of people and for the trade in animals for sacrifice, of which some 60,000 it is believed were used annually. By driving these traders out of the court of the foreigners Jesus alienated the sympathies of the public of Jerusalem, which depended for livelihood mainly on supplying the needs of the vast national assembly, and gave the Jewish authorities an opportunity to arrest him without popular excitement. By these authorities, the heads of the Jewish state, he was accused of sedition before the Roman governor. He himself foiled the effort of the

governor to save Cina, by refusing to withdraw his claim to be the founder of a kingdom, in spite of its so dangerous and ambiguous implications, and was expelled as a criminal like many another dangerous innovator in that unimportant though turbulent province of the Empire." --

p.

p. 230. "Patriotism of one kind or other is now the religion of most will to be Englishmen, or at least the dominant ingredient in their religion. Large numbers have no other creed, and are conscious of no superior loyalty. Many of those who preserve some connection with a Church do so, not because they believe its creed, or are concerned to understand and to carry out the teaching of Jesus, but because they regard the Church as committed to the defense of the

existing social order (as in the case of Papal and Imperial Rome), so as to form a barrier against political and industrial change and to promote a reaction, in the hope of happiness in a future world, to those who are tempted by revolutionary ideas. If one judges by the test of readiness to sacrifice life itself, there is abundant evidence in recent years to prove that in the minds of the immense majority of Europeans the supreme claim is allowed to their country and not to any supernatural religion, Christian in name or not."

p. 229. "This transference to the State of functions formerly ecclesiastical has been accompanied by a transfer of those feelings of loyalty and devotion formerly conceived of as rightly evoked by the church alone,

Coincidentally states have been transformed from principalities, of which the subjects were united by the duty of each to a Sovereign, into nations, in which the bond of unity is one of each with all, while any superior authority with divine right as the source of its peculiar power and authority is repudiated. Increasingly that bond is given expression in the equal covenants and actions performed by each in forming the national will. It is indeed fulfilled and strengthened by none more than by the clergy, who were largely unconscious of the changes through which the nation and other so-called secular institutions, as they have been given responsibility for the social sciences that discipline and unite men as well as serve them, have acquired the religious status."

p. 186. [illegible] from a speech by ~~Gov~~. Sir Percy Girouard, governor of Kenya Protectorate, in East African Standard of Feb 8, 1913. "We consider that taxation is the only possible method of compelling the native to leave his reserve for the purpose of seeking work. Only in this way can the cost of living be increased for the native, and as we have previously pointed out it is on this that the supply of labour and the price of labour depend. To raise the rate of wages would not increase but would diminish the supply of labour. A rise in the rate of wages would enable the head of a family, who likes or tries to be served by fewer salaried workers, and as the payment of this tax is normally the reason for what labour we have seeking employment, it follows that if we increase the rate of remuneration of the individual we decrease the number of individuals necessary to earn a given [illegible]. We consider

that the only natural and automatic method of securing a constant labour supply is to ensure that there shall be competition among labourers for hire and not among employers for labourers; such competition can be brought about only by a rise in the cost of living for the native, and this rise can be produced only by an increase in the tax."

p. 185, "One of the most striking features of the official attitude as shown in public reports is the evident resentment at tribal self-sufficiency. For a native to be content with his own produce is spoken of almost as if it was wicked. To increase the wants of Africans was the universally approved object to be pursued. It is hard to see why a self-sufficient empire should be admirable and a self sufficient tribe opprobrious.

[of India]

sible; but one has to admit that Africans cannot reach the best things in our civilization until they learn to spend money on things many of which are valueless, and some even injurious. But the real reason the missionaries tried to persuade Africans to want money and what money can buy was not that these trade goods would be themselves appreciable goods. The object aimed at was to induce Africans to become wage earners.

p. 184 "It is natural and right to assume that people at a lower level of civilization should benefit by contact with people at a higher level. But it is folly to assume that such a result is certain always to accrue when, since the dawn of history, such contacts have often as not brought disaster both to the governing and to the subject race. Nor is there any mystery

about the cause of these disasters. They arose, whether on the Californias of Rome, in the silver mines of New Spain or on the plantations of Virginia, from the pursuit by the governing race of the profits of the labour of the inferior race."

p. 54. "The reader must be warned that no right judgment about the quality or value of the mind of an individual or of a group of individuals can be derived from a study of the content of a mind or minds. Most people imagine that the fact of Africans believing things we have disproved proves their mental inferiority to Europeans. Anthropology proves that such ideas prevailed, even while astonishing identity as to detail, in many human groups, tribal, national and racial. And there is no mass of evidence to suggest that mental capacity and ability in

any group have improved in the course of the evolution of its ideas. The opinion of scientists, anthropologists and philosophers alike is that the minds of our ancestors five thousand years ago were not inferior to our own. Our sole gain lies in a laboriously acquired and precariously as well as laboriously handed down of knowledge and ideas and habits, no part of which is ever the sole achievement of any single man or of any isolated community. No one owes his mental heritage to his own ancestors alone. He is in debt to the whole civilized world."

p. 43-44.

Feb. 9. Talk with Surendra Gupta.

I had just come from a night's visit at Ambalal Sarabhai's where Mr. Roy had sung, feeling sorry that I had gone; the wastefulness & wrong of such way of life; its artificiality, the misuse of the artist power & sense of beauty; how it was not a spontaneous welling up of feeling, but pumped up to tickle the senses of the wealthy; the oppression of poor involved in all that luxury; the unhealthiness of it; the fears & suspicion shown by the high walls with broken glass on top; the incongruity of this talking about Mr. Andrews saintliness; my wrong & shame in taking part in it; my relief to be back at Ashram, to feel warm sun & wish to dig in the earth & eat only simple food & be with simple people, & my wasted time & loss of service. Yet instead a sense of sorrow & pity that people whom one will meaning should do so, & desire not to cut away from any human being. A comparison with F & F &

how they lived, How they & their wealthy people would never come & spend time in your home & share your life, but always wanted you to come & be with them, under their circumstances, where they are the ones at an advantage; but will not come to your home & let you give. [& their desire to give under their condition a sign of their power, & your feeling of being at a disadvantage a sign of my spiritual poverty]. Ingersoll said he had felt the same way & had avoided rich converts for such reasons. I let it as sign of divine power & : way to manage the rich, the Englishman was mad & offended thereby. & explained to Ingersoll. He said he would give you — & tell him that so long as you have the use of wing & ingenuity & sentiment toward people of wealth, you should use them carefully. Also even tho occasionally you have a sense of pity & compassion for them & their weakness

ways. At that point it is dangerous to associate with them, because the worldly forms are so subtle & powerful that you may get dragged into their ways, feel gratitude to them, come in reliance on their help, & their blindness toward the wrong. Only when the sense of compassion is strong & always present does it become possible to associate with them without danger. This was evident of X & Buddha & indicates to what extent & in what manner we may follow them in this respect.

Upon any reading which of the 5 vows we follow, we come to include all. He feels that life in Asia is not consistent with the vows & in case of those for timely this dilemma makes him speak so guilty in connection that he does not force so much compliance. Yet he is planning to reform if Asia.

At Stoke I must take care not to be

drawn into ~~empire~~ & blind to what they mean of robbery.

Rahim and ~~me~~ James & age of noble & rich. When he speaks of woman as an obstacle to self salvation, it is as a symbol for sensual pleasure.

Bryan feels as passion bound by rich. Works for ~~min~~ of all ~~long~~. He sees that is not man bound by salvation. Saving for India is only a way station, we are not to reach it in bondage bound the further point; just as Rama is on the way to Ravana. His goal is spiritual, both for himself & for others.

~~Victims~~ Stealing by physical force is better than by mental (economic) force because more flavor & less corrupting to the victim. Bryan: Citizens are bodily wants ~~middle~~ supplied only by physical labor & that we should use mental powers only

for ourselves and for Christ.

We do desire something greater & closer to God than social service; but as long as we are in the world, service of other people is the best path to self-realization. We see God best in things other people. Cf. St John 8 X 12 love of our brethren. Finally we come to see the whole world as an image of God & then see God as far as we can with our temporal understanding.

Re my seeing Bryan. Calling with him Sunday and Bryan was sure for quality of work than for quantity, & prefers to help a single man spiritually than to handle hours of labor [illegible] ∴ I shouldn't hesitate to come but I should take him away from more important work. But now I know fully what I want & what to ask him than I did a year ago.

Bryan feels as if he were in a RR train and couldn't jump off till your station, but he is

watching for a chance. Too many things. Against the wave of non-sloving. He works for Indians not because they are Indians or for patriotism and because they are the nearest at hand. He says, his real goal is for higher than most people think.

Somewhere my Tibetan talisman was moral while Bryan's is much more spiritual.

[Perhaps the required constant feeling of comparison, requires a full vision, feeling, understanding of the spiritual joys & values which they are missing & of the spiritual wrongs they are doing to themselves & to others, before it can be intensely & constantly felt. Therefore ordinary men had better stay away completely from such speculations.)

The relations with people of wealth is more important now than in previous ages. (see p)

"Kenya" pp 43-46.

--- "In actual fact, however, Africans live under a constant, all-pervading tyranny of their own inventing.

"It is peculiarly hard for us to realize how profoundly the content of an African's mind differs from ours. Life to most Europeans is like a map with all the places clearly charted. We know what the stars are made of, we can make lightning, can set up the cause of disease in a test-tube, can predict eclipses; in a word, we know the powers of the material world so well that its forces are no longer dangerous to us. Our only real dangers are from one another. But to the African the whole material world is moved by unseen forces. Rain and sunshine, rivers and growing crops and disease are not mere things.

[of Africans]

They are things in action. Most Europeans do not ask whose action, as Wordsworth remarked, who prefixed purposes to inanimate. The element that the actions are mechanical and purposeless contents them. That notion would seem quite unreasonable to africans. For to them nature has obviously doer things, things that determine human destiny. Rain may destroy by flood or it may enrich, dreams may terrify or reveal, smallpox may spare a village - and these seem to the africans not merely events, but acts. To see a spring in a rock - a thing, explained by the action of gravity on water retained by impermeable strata. To africans gravity would seem a more fanciful hypothesis than his own that the spring is alive, breathing in its breathing bubbles. Their whole world is alive. A pebble is the child of the rock as clearly as

a kid is the child of the goat. In their views we never see the whole of anything any more than we can see the whole of a man.

"Be it observed that on that view life is by no means inexplicable. On the contrary, it is full of a multitude of things that can be known by what they do, and sometimes, though never with certainty, controlled by what men can do. It seems strange to us that men should believe that curses can cause disease, or sacrificing a goat bring rain. And indeed there is no real explanation of the fact that people think that by magic they can move material things. Wizards are believed in by certain kind of people in our own age just because they are wholly inexplicable and irrational. Europeans who believe in them consider themselves sensible people.

They at least should be able to understand why an African turns back on a journey if he sees a certain bird on his left hand, or shrinks from letting anyone's shadow fall on him. So also with another chamber of primitive African life. To civilized people, beliefs and opinions speak their opposites. In the African's mind contradictions are not felt to be incompatible. They are even felt to be necessary. The world he knows is so various, and the actions he encounters so confusing that his speculations are naturally contradictory too. ---.

"Plainly to steer one's way safely among so many invisible dangers is no easy matter. So the African wants a host of rules and prohibitions to suit the host of his enemies. Speaking generally, dreams and all other unfortunes are due either to the effects of one's own wrong doing, unwitting or not.

or to someone else's malevolence, or to the spirits either of the dead or of unknown origin.

"In the primitive days of society, of course, mad ideas are not mad words." (Like Old Testament for good organizers among a primitive people) ---

p 51-53 "People who glorify primitive life as free and happy forget the weight upon it of those mean fears and the results of belief in them. They make all life a succession of escapes from confused, confusing and uncertain dangers. We owe more than the flowers and leaves on the walks and ingenuities they give us to." --- "Ignorance, and its offspring, fear, are far greater evils than many imagine, even in our own life. --- Belief in one God is of course the immediate result of reflection upon the fact that the world is one, however manifold and spiritually rapacious the forces it contains may become."

p. 315. "No one in any country, or any age, is loyal, even to those who are guilty unworthy of loyalty, when they believe that the devotion they feel is felt also by the object of their devotion."

365. "Nationalism in Europe has just developed its virtues, and for the first time, it seems, with all room to run to new battlefields in view. And the hope is growing that the other modern struggle between those who defend and those who would overthrow the distinctions and privileges of class, will be settled gradually, and peacefully, by the method of government by majorities. But the third great source of hatreds, jealousies and wars — race feeling, — I presage for it no diffusion of love — as yet only rising to higher floods. —

~~Talk with Emerson~~

Mach - "The goal of science is to effect economy of thought, just as a machine effects economy of effort". H.P. Emerson - Emerson Bulletin p 18

Machinery is best looked at not as labor-saving but as time-saving. ~~Production~~ Industrial machine technique is based largely on the time-saving factor, and the right adjustments all through production. (i.e. of your time)

p. 370. "~~It is not doctrine which that~~

"It is natural that we should turn to a priest or the Church today in dealing with this problem. His confused looks to him the distinctions and conflicts and opposing differences in human society, whether they have personal or racial or any other origin whatever, by living on the plan devised and simplified by its founder. (Those who follow that plan live in the brotherhood of one father. That is the theory of Christianity. ---

I've felt sometimes that distinctions of race are not permitted in the Church of Rome. In that connection the race to not worship privately, is that possible among Protestants?

372. --- In that age the Church claimed to be, and was blasted for being, a separate race or class, within which all other distinctions, whether of race or class, were obliterated. It

(Part 4)

gentlemen we make the dogmatic assertion that there are no real differences between men and men. ... Even if our gaze fell upon the favorable conditions of that age, it seems an astounding achievement to have created a society in which people of all sorts lived like the members of a single family, in which all endeavors to advantage that were not permitted, and [illegible] that were permitted, suppressed. There is abundant evidence that varieties of opinion in this remarkable society led to constant bad disputes. These are not compatible with family life. ... There is no doubt also that the early Church regarded its family character, as we may call it, as essential to its spiritual life. Anything which forgave bad dreams. [Differences were not to be a basis of opinion.]

p. 374. "If modern Christianity is crumbling apart from the world's real evils, from its springs of hatred and oppression and misery, then already, in spite of all appearances, it is as dead as the worship of Mithra. Most certainly any Church that admits distinctions on the ground of race, in the lives of its members, can have none but temporary success in Asia and Africa. In every recent struggle to extend man's liberty or to abate their miseries the Church has taken no corporate action, and as many of its members have been on what proved to be the wrong side as on the side which now all recognize to have been right. So each victory of the right won without the Church's help and in spite of the opposition of its leaders, as when slavery was abolished, or child labor in mines, weakens its

appeal to the pride of man's conscience."

p. 359. "We shall do well, furthermore, to remind ourselves how unduly we in Europe are concerned — the industries of the tropics. — It is surely too much to say that our civilization depends on the workers of the tropics, who send us, in return for manufactured articles, coffee, cocoa, tea, and many other things that we now could scarcely get without. I mean, the articles are luxuries, not necessaries, and so formerly by an independent producer, and on the plantation system. — It is certain that of all the types of industry now existing, profits are largest and wages smallest in these tropical industries that we epitheticly condemn.

Feb 14. Re non-violence. The fact that God sends his rain and sun on both the just and the unjust indicates that he does not try to resist evil or correct it by physical (violent) means, but rather by spiritual forces.

Seek ye first the kingdom of God is another way of saying (Jesus) don't look for fruit of works but go entirely by principles. "ye shall"
To look for fruit of action is also to worship human mind. of God, to some extent. (Conrad)

Mr. Allen Tanner of Denver told me that in the Greek it reads "Kingdom of the Heavens", plural instead of singular, in all cases. This implies a richness & diversity. Also that in Christ instruction to his disciples when he sent them out he enjoined poverty & simplicity & reliance on God for daily needs (take no coat nor staff) Also non-violence & no appearance of violence — "no staves in your hands". When they came back

rejoicing in their success, he told them not to rejoice in that but rather "that your names are written in the heavens" i.c.

Talks with Krishnadhan Baba.

Feb 18. A sadhu told him that he went on pilgrimages not to see and be in holy places but to be with men of faith. Two or three such gathered together were a well spring.

From H. Poincaré "Science & Method"

p. 20-21 ~~"By making long excursions in space or in time, we may find ordinary rules~~

"Thus when a rule has been established, we have first to look for the cases in which the rule stands the best chance of being found in fault. This is one of the many reasons for the referral of astronomical facts and of geological ages. By making long excursions in space or in time, we may

find our ordinary rules completely upset, and these great upsettings will give us a clearer view and better comprehension of such small changes as may occur near us, in the small corner of the world in which we are called to live and move. We shall know this corner better for the journey we have taken into distant lands where we had no concern."

"But what we must aim at is not so much to ascertain resemblances and differences, as to discover similarities hidden under apparent discrepancies." [Ref. need for unity. RSM]

p. 34. -- "And we must never forget that symbols are pernicious because they conceal laws."

From Rabbi Lindsay Sun Feb 19

Mystics do not name God (Allah, Jehovah, Christ, Rama, etc.) but use only personal names — He, Thou, I. Thus they are immediately

understood all over the world. Gurudeva died the unconscious in Jitanjali. Giving a name creates a barrier.

Calling God "Father" or "Friend" puts us next to all temples, and formality and makes the relationship an ordinary, homely, intimate one. Prayers of the asking kind are result of greed. That is a secondary motive in point of time. The first motive is love & is known by the infant a child [ ]. this part of X, meaning "to become a little child in order to enter into K of H:]. So the prayer of love & devotion is best.

Krishna on Kamal when asked to found a church of his father said that a church is a symbol of the spirit. The great prayers are touches & are dangerous & are distinguished by the disciples and them stood away. Krishna dangerous & great prayers have been upheld of the books. K.S. collected them from the wayfides. Great saints are intense touches

Kalu married but was sterile. Could be a true householder without being an exalted (in Jain sense) He had children. He tried to earn merit by working for himself & to give a little to others. But as he had earned wisely he was comfortably [illegible] too.

When his son was born he performed not in coming from the market with sweets & gave him it, trying to show him Charity. Then he had a more profound than Tirthankara on a similar occasion. Prajapati is told the son is God eternal when making his temporary home in [illegible] house. ∴ he thanks God for such honour. Life & death are but steps in the walking of the eternal walker. Life when [illegible] is put down, death when it is raised. The walker is above both death & life.

When one asked Calvin to found a church on grounds that somehow the message must be spread & made permanent, he said, I wanted to sing songs, & to prevent the rabble from using them I built a fence. But one night I heard that the fence itself was killing the songs. Then I tore it down".

One asked Calvin the way to God. He said "There is no way. For a way implies separation & distance, & there is no distance or separation between you & God. When the first said "I am thirsty" I laughed, for water was all around it no gum is needed.

Of last year's notes with K.S. Calvin said that God called me at night with his flute & I went out to search for him. God never calls at an opportune time. [Note:] The road was dark & I called "Show me the way!" and I heard the

windows of those who had gone before
you. They were glad that Allah
was asking again [illegible], what
is the way? and they answered about
you how the fruits will! Follow that.
Get wife — a bridegroom at night
so that your guests shall be
uninterrupted — complete. Who would
be so shameless — to try to show
you the way to the bridegroom? (1), 2,
there is no need for guests].

All other religions may then
should be a guest or priest. Not so
the mystics.

K. S. told of Mammad [see list
note books]. Also of Medina, the Dome
of the burning ghat. And show when
P's disciples wanted to have his
corpse, medium of the Brahmins,
was feeling that on this time. And

come to be useful (and important), I remembered those truths to write it saying that he must do penance for his sin of formerly having dealt too much with the dead. Now he must deal with life (the words). Also that he must not write of what others told him or what he had seen, for that was not true. That he must meditate on the words & write what came, for that would be living, in a sort of spiritual digestion and incubation. Nathan did so. P. was what to name the book. N. had a dream that God came & asked for the song & singing. Ask for many lives & and did His name & the word's name 40 times. N spoke this dream with wonder to N & the disciples. N said that that gave the name for the book — "Poems of God"

The book has been lost, but a few sayings remain. Touches of wisdom they are.

The story of Elisha being brought before the Sadducean Council because there he found Hindu & Mohammedans at last united (on hinges) before the King's Throne. But there was a mistake of address, because it should have been before God's Throne. He laughed. If there was space for them both to stand before the King's throne, why not before God's Throne?

God is neither male nor female neither one nor the other of any name or other gender male difference - neither above or below. He is the bridge or union between the difference so both may meet each other at once.

When Elisha was asked where he came from & who was his guru and

that he was the eternal order; that he
existed before the Vedas. In fact, even
in the Vedas we find reference to
sacrificers, rishis, who dealt
directly with God. So it was, right
at the dawning of his intellectual
spirit.

Feb 19. I asked Mr. Williams, Anderson
wanted, a teaching, with, as to
be specialized in child psychology.
He advised emphasizing the experimental
aspect of the work. especially, as
in eye region. (Col.) others have
methods but they kept their methods
& results & position as secrets of God
& of the best in humanity, made it
getable

I met of with as
having in solution, a conserva-
tion of thought & energy, as under-
standing practical relations in
God world. yet in a practical
relationship. Can applied. of
mind & life as whole.

K.S. Feb 26.

Poetry is only truly beautiful if its connotation and its meaning, if the sound (vibration) and sense together transcend the thing (be it a ball or a sling of a mind interest). The thing is the meaning. This is of course to limit books on poetics.

Rilke says such mere idea of approach to God is like a sling or a vine. It may all to get the living language.

Sila is both the sling & the equipment of the play. The pleasing from facets of a diamond as it is turned, of course to Brooks.

Rilke says that to try to seek God implies separation from him; to see God implies that he is wholly outside & at a distance; wonder is separation; to understand him intellectually implies objectification, another sort of separation. In reality he is within. We are like vessels of water also immersed in water. He is both within & without us. We do not see him but feel & realize him. The two gurus

merely gives our eyes, makes us realize what is already there.

I sin my when he has known he is partaking of Gods fruit; when he says my work, it is a work of God; work is worship. Nothing in the world, or the all or how that is not God. If you think He is only in a temple, when a man for the rest of the world. If why one act is sin, why is the universe evil to God.

Paul replied when it was said that God commits all evil action, that is does wrong this, and. Obadiah 1:5 to man might that should have two ends or a contradiction to it. So God is all.

"If" took missing to us Paul future who and why have you come with "Eye". Also said he disliked the (sin) because he made a profession of that which was sinful. Yet he says to the man

Satan was angered to find such knowledge among men "so low". Paul said that they who made him low had erred, and in vain was he to go into town. Do you look up to the sky for water? Do you dig deep into the ground. You go far for pure water. Hannah, said why do I go preach? Paul said he didn't want to so degrade God. He loved Him too much. Like the beloved girl who left the Prince who was just in his love because she thought he didn't love her. Satan the devil is willing to go to him & to admit to his own that he was the bride, because she worshipped him & loved him so that she would not degrade him.

We in our utility idea of anything fail to see their real meaning. We

Babel was builders, farmers, poets, etc
& forgot that they are each doing
same. Like a Hindu who climbs
the river is only to wash dirty
clothes in it & goes climbing while
standing in the water. So dip down
into everyday life & realize the spiritual significance & value of every thing, person & event.

Babel explains the oneness & relatedness & "wholeness" of reality. God is fully expressed in us. The human spirit is divine, a part of his Life & the same for a work of art & a child & an atom & the moon & human relations & the poet, the artist & we must be true & give the best of ourselves. This is true for love & for great friends. The artist finds difficulties in his materials & struggles himself in conquering these difficulties.

The child in his love of fairy stories, the artist, the musician, the poet, the mystic are all valuing

11

the self in different ways by getting rid of the limitations of the body & the world. Of how in the story of the magic carpet the force of gravitation is done away with. Of Aladdin's lamp, etc.

K.S. when a little boy, was not going to school while his older brothers was. The latter came home & with glee said he had been given a holiday. Thereupon K.S. demanded a holiday. But all his days were holidays. So his mother couldn't give him a holiday. Yet he wept for it. So we ask for the way to God. There is no way because God is not distant but in us.

K.S. after telling the story of the Bard & the minstrel was so overcome with the beauty of the recollection - the scene in the moonlight on the sandy shore of the river - Ah - he could not go on reading for some time.

The way to desire God is through an attitude of heart & mind.

K.S. came to Santiniketan because he enquired that I gave up the truth, unconsciously. He says "space is amorphous" and only gets its form from the objects that exist in it. In Persian a treatise of science says "space is an order or mode of perceiving objects, but it has no existence if objects are withdrawn, no more than the alphabet would have an existence if there were no letters".

If you concentrate into a few minutes all the heat required by a plant or flower to develop, it will be scorched and die. There is a natural pace of growth both in material & spiritual planes. Don't be greedy for results & try to hurry spiritual growth. God waits for millions of years for one soul. Why shouldn't I be patient then?

Story of Indian begging the shroud or veil from the prostitute i.e. her sin which hid her divinity from her consciousness and from the world.

The Baul song about how the bird in the nest, supported by comfort, does not sing. It sings only in the infinite sky where there is no support apparently. Cf. negroes. In India the lowest castes, those who have established no limitations or divisions, who have no material comfort or support, are the only ones who create real poetry and music. Kabir's disciples introduced new ragas. Great musicians. Cf. St Patricia.

Kabir's parable of the bridge that fools must either cross. His pity for the man who was not good. When the bridge was of marble the tragedy is perhaps worse. A man by his sin cuts himself off from both the past and the future. So greedy for things of the present. But such a man Kabir called "sadhu" in spite of protests of his disciples, & thus aimed the divine in that man so profoundly that he reformed. We should enter a house (man) through the great gate through which the King would be welcomed, not through the small side door through which

the dirt + carried out. So we should value man as God would do + thus honor man. The small gate may be useful for that man because there + but in every man. But we must treat every man as he really is at his best. Each + an eternal seeker.

Maya - Lila - like a game of chess with God should feel honored that God will play with you. The greater the difficulty, the greater God's + your joy, + the greater the honour. A game of chess is better than an easy one of ball. Don't mistake the pieces + powers of the play or game for real wealth and try to possess or hoard them. Their only meaning lies in the play, - the game. Don't be deceived by Maya as the theologians and philosophers are. Play with God joyfully.

The path to God. When a child loves its father in the crowd, the way for the child to find him is to stand still where he (the child) is. The father (God) will find him.

Don't seek God in the "holy" places. They are a lie. The Puranas Koran are only words. Gurus are not needed and cannot help. Direct union is the only thing. It is entirely natural and easy. Simply be awakened. Don't be deceived by those who require a certain creed, or method or taboo. No asceticism is needed. No straining or greed or hurry. You are the eternal now. ∴ you can be patient.

Time is going through you like sugar cane through the mill. Squeeze out of it all the divine sweetness and amrit. Cf. Bergson. Time is moving but space is static, say the Indian mystics.

To put God in a temple or church is to put him in jail. Don't try to limit him. Power of Amma - the mongoose. Kali's name for a mystic means he who seeks or has attained the inmost heart.

"Bhagat" in Gujarat means (adj.) a worthless man, or a worthless coin. Such is the decline of formalism & organisation & church:

Kabir said he came before the world was created, before Vishnu had his work or Siva had his wife. The eternal seeker, dwelling temporarily in Benares, whom Ramananda woke up. a pilgrim.

To the real mystic & to God, distinctions of rank, of greatness, of wealth, caste, race, creed, nationality, place (geographical) etc - all have no meaning. Purely human space & time & form concepts. You may know the truth of the way, if it takes you to direct contact with God. No guru or priest needed.

To say I have done so & so, this is my work, this is mine, - is bad work, - like carrying a vessel of water on the head. Better immerse yourself and the vessel in

the sea (God). Then you feel no weight.

Kamal (Kalin's son) when asked how he dared aspire to God replied that the tiniest plant needs the infinity of the whole sky in order to grow well. If confined in a box, it will not live well no matter what ingenuity and substitutes science may provide.

Do not avoid any experience. Do not deny any side of life. The richer your life, the greater the joy of yourself and of God in the play.

The Bard whose daughter had died said that she was a flower, and that the time of working had come and she was taken to be just at God's footstool. With this he comforted himself.

You must wait for enlightenment, as a fruit waits to ripen. When ripe the fruit can say to the tree, "I can pass on your [illegible] truth. I can perpetuate you in

the reed." Then not till then does the true give freedom to the fruit, & it drops off. If torn off before then the juice is the tears of the Infinite shed because something is lost.

Only the slave can sing of freedom. Only in absolute surrender to God, absolute serving, can freedom live.

Dont suppress any creed or religion. Play on all as on all the strings of a vina. Dont make your vina into an ektara just because the latter is easier to play. India has not suppressed any religion, so that all may exist here and have their Sadhana (realisation).

Kabir said he did not know how illumination came to him. On such matters he referred inquirers to the other disciple of Ramananda, - Raidas.

Love is the master key; love is the guru. Love, gentle and soft like the south wind, opens

the wood and bringe forth flowers as no ape could do.

Temples and churches try to put God in a place, to limit him. Temple worshippers need to be careful lest they become atheists, denying God's immensity.

[Consider the sense of inward union & uplifting sometimes felt in moments of great joy, exaltation, awe and expectation. Is this not akin to the "attitude" of the heart to which K.M.Sen refers to? Q. autonomic function].

Quotation from a review in the Contemporary Review for Dec 1925 of "The Shewings of Lady Julian of Norwich", a 14th Century Mystic. Publ. Jordan 3d ed 3s.6d net. Trans. by H. R. Allenson. She said, inter alia, "For we are all

one in love'." ---- "The parable of 'The Littleness of all Things' is not far from present day thought. Littleness and greatness are only quantities connected with the finite. To the Infinite there is no distinction between the two. [Cf. Relativity]. As with Time, 'a thousand years are as one day', so with all other attributes. It is the love of the Creator and the created being 'oned' that profiteth. The slave that lay in the palm of Lady Julian's hand, which she feared might fall suddenly to nought for its very littleness, and her inquiring as to what it might be, is there explained and answered. 'It is all that is made. It lasts and ever shall, for God loves it; - 'and so hath all-thing its being through the love of God'."

K.S. Julian believes that Sadness is sought for the community as well as for the individual, & that begging, if sincere, helps the community to realise its part and responsibility in it. Therefore Julian occasionally begged.

H. Poincaré' Science and Method. p. 128

"The principal aim of mathematical education is to develop certain faculties of the mind, and among these intuition is not the least precious. It is through it that the mathematical world remains in touch with the real world, and even if pure mathematics could do without it, we should still have to have recourse to it to fill up the gulf that separates the symbol from reality. The practitioner will always need it, and for every pure geometrician there must be a hundred practitioners. The engineer must receive a complete mathematical training, but of what use is it to be to him, except to enable him to see the different aspects of things and to see them quickly. In the complex physical objects that present themselves to him, he must promptly recognize the point where he can apply the

mathematical instruments we have put in his hands. How could he do this if we left between the former and the latter that deep gulf dug by the logicians!"

--- "It is by logic that we prove, but by intuition that we discover. To know how to criticise is good, but to know how to create is better. --- "Intuition can not give us certainty."

pp. 117-118. "What is a good definition? For the philosopher or scientist, it is a definition which applies to all the objects to be defined, and applies only to them; it is that which satisfies the rules of logic. But in education it is not that; it is one that can be understood by the pupils. ----- What is understanding? Has the word the same meaning for everybody? Does understanding the demonstration of a theorem consist in examining ~~the demonstration of a theorem~~ each of the syllogisms of which it is composed in

succession, and being convinced that it is
correct and conforms to the rules of the
game? In the same way, does understand-
ing of a definition consist simply in
recognizing that the meaning of all the
terms employed is already known, and
being convinced that it involves no
contradiction?

"Yes, for some it is; when they have
arrived at the conviction, they will say, 'I
understand.' But not for the experts,
almost all are more exacting; they want to
know not only whether all the syllogisms
of a demonstration are correct, and
why they are linked together in one
order rather than in another. As long
as they appear to them engendered by
caprice, and not by an intelligence
constantly conscious of the end to be
attained, they do not think they have
understood."

"Others will always ask themselves what use it is. They will not have understood, unless they find around them, in practice or in nature, the object of such and such a mathematical notion. Under each word they wish to put a visible image; the definition must call up this image; and at each stage of the demonstration they must see it being transformed and ordered. On this condition only will they understand and retain what they have understood. There often deceive themselves; they do not listen to the reasoning, they look at the figures; they imagine that they have understood when they have only seen."

~~Now pure logic cannot give us this~~ "what good is it to admire the mason's work in the edifices erected by great architects, if we cannot understand the general plan of the master? How pure

logic cannot give us this view of the whole;
it is to intuition arithmetic we must look for it."

No definition for whole numbers or for addition.
Subtraction is inverse of addition. Multiplication is
a quicker method of addition. Prove by example.
Division is inverse of multiplication. Illustrate
by drawing. N.B. It is a short for[illegible] of subtraction.
Show that multiplication precedes the
dividend.

As for operations on fractions. No difficulty
except with multiplication. Work out by
theory of proportion. Use decimal notation
from rule of 3, & use fractional form. Also
illustrate with geometrical figures. Justify
the definition of multiplication of fractions
by showing that it is commutative,
associative & distributive.

Geometry.

Post defines straight line as that which
lies evenly between its points. Start with
rules & verify its straightness by ruler,

it. If the first line is an axis of rotation of
plane. Then unify it by showing it on a
plane figure. Apply it to find the unit.

For instance, find the coordinates of the point
on the unit circle between 0 and pi/4 which is first
after the axes. Then look to define the

Define a plane by showing how a number
can be applied naturally to the
lines, but while still showing
angles of rotation. Of the cylinder & cone,
explain, & show that the first line can be
applied only to 1 degree of freedom. The
slide & the bounds one rule other.
Show pi on ruler & 3 degrees of freedom. And
lastly, to distinguish plane from sphere,
that 2 of these bounds that can be applied to
a 3d, can also be applied to one rather
p. 136 Perhaps you will be inspired to
construct one of movable instruments. It is
not a very complex, and it is much more

(cf. 2. more on physiological space)

philosophical than it would appear at first sight. What is grounding for the philosopher? It is the study of a group. And what group? That of the motions of solid bodies. How are we to define this group, then, without making room for solid bodies moving?

The definition of parallels is regular, cannot be verified by experience, cannot consequently be regarded as an immediate datum of intuition. And simply because it is wholly foreign to the notion of a group and to the consideration of the motion of solid bodies, which is as I have said, the true source of geometry. Would it not be better to define first the relational composition of an invariable figure as a notion in which all the points of this figure have relational togetherness, and to show that such a transportation is possible, making a

square laid on a table? From this experimental conjecture, used to this form of an axiom, it would be easy to deduce the idea of parallels and [illegible] itself.

p. 54. "It is hardly possible to believe what economy of thought, as much used to say, can be effected by a well-chosen term. I think I have already said somewhere that mathematics is the art of giving the same name to different things. [Speaking to the point now]. It is enough that these things, though differing in matter, should be similar in form, to permit of their being, so to speak, cast in the same mould. When language has been well chosen, one is astonished to find that all demonstrations made for a known object apply immediately to many new objects;

nothing requires to be changed, not even the terms, since the roots have known the same.

"A well chosen term is very often sufficient to remove the exceptions permitted by the rules as stated in the old phraseology. This accounts for the number of negative quantities, imaginary quantities, limits to infinity, and I know not what else.

"This is one of the characteristics by which we recognize facts ~~that~~ which give a great stimulus; they are the facts which permit of those happy inventions of language. The best fact, then, that somehow has great talent: it may have been ruled many times without rendering any great service to science; it only acquires a value when some more careful thinker perceives the conception it brings out, and symbol-

square slide on a ruler? From this experimental confusion, mixed to the form of an opinion, it would be easy to abuse the notion of parallel and [illegible] justifiably."

p. 54. "It is hardly possible to believe what economy of thought, as much as to say, can be effected by a well-chosen term. I think I have already said somewhere that mathematics is the art of giving the same name to different things. [Speaking to the present thing]. It is enough that these things, though differing in matter, should be similar in form, to present of their being, so to speak, one in the same mould. When language has been well chosen, one is astonished to find that all demonstrations made for a known object apply immediately to many new objects;

nothing requires to be changed, not even the terms, since the names have become the same.

"A well chosen term is very often sufficient to remove the exceptions permitted by the rules as stated in the old phraseology. This accounts for the invention of negative quantities, imaginary quantities, decimals to infinity, and I know not what else.

"This is one of the characteristics by which we recognise facts ~~that~~ which give a great return; they are the facts which permit of these happy inventions of language. The true fact, then, that sometimes no great intent: it may have been ruled many times without rendering any great service to science; it only acquires a value when some more careful thinker perceives the comparison it brings out, and gathers-

uses & by a term

"The physicists also proceed in exactly the same way. They have invented the term 'magn', and the term has been enormously fruitful, because it also creates a need by eliminating exceptions. Because it gives the same name to things which differ in matter, but are similar in form.

"Among the terms which have received the most happy influence I would note the "group" and "invariable"

K.S. Feb 22, Kalin.

All things & people, including ourselves in the world are like the individual letters which make the words & volumes of a great story. It is the story which gives them each meaning & we must look for that meaning & interpret each in relation to the whole

Love is the master key to all locks & penetrates all barriers.

We must never insult God by treating other people in any way except as temples of God.

Bands tend to look on body as temple of God because they have been so despised by other people & thrown out of ordinary temples, & in this way only do they regain their self respect & remove the barrier the priests tried to put between them & God.

Gentle, soft love, like the warm south wind, opens the wood & brings forth flowers which no axe could do.

The notion of temples is an atheist's attempt, an attempt to confine God to a particular place, to limit Him; a contradiction of God's omnipresence.

A man travelled all the way from Constantinople to see Kabir, & as the ship on which he came was leaving very soon, he could see K only 1 night. K was then Benares, 10 miles from the port. The man came & waited until the lessons of the other. "Time comes & runs", said Kabir. They sat together all night long, hands clasped together & looking into each others eyes while night lasted. After they parted K was asked what the man wanted & why they sat thus. K said "). How many are in reflecting light towards in mirrors?" Another disciple explained that he meant that to put feelings & thoughts into words was like reflecting them in a mirror & for the foreigner to come to

~~contact the words would be like using another~~
mirror & a double reflexion. Each such
mirror introduces dangers of distortion,
misrepresentation & misunderstanding. The
look & handclasp was direct communion
& fully satisfied the hunger.

That God is love. Realize that the
he waits long for us (sons) & is too
polite to enjoy the seat within our
hearts until we have removed our self
from the seat & offered Him the vacant
place, and that he wants us just as
we want him. Therefore we must make it
easy for him & be conscious of him.

So the way to realize him is to remove
our little selfish self as rapidly as we
can & make complete surrender to him.

We serve him better because we have
freed us & exercise no compulsion on us,
that is because the relation is one of love,

than if we were slaves. It is a free, loving surrender & complete & lasting. Not as of the slave's service:

[Of my attitude to wards God with my pride in my earthly love, P.S. I try to understand the love relation more clearly. Does a lover boast of his loved one or is he humble? Does he boast that the loved one loves him? Of pride I read in a relation God, or talking about our love of God. Of strivings of love within & then reluctance to talk of spiritual things.]

We must hurry to complete our union with God, for time passes. We are flowers, open for but a day & must call the honey bee to us before we wither.

When union comes it is a fortunity of joy to which I can & do invite all my friends and enemies (Jesus) & feast them all.

Kalin did not refuse or despise this world or his own. Did not flaunt his wealth. Enjoyed all pleasures, but kept it and all people & things & himself related to the whole, to God.

K.S. when I told him about the St Louis woman who attended mystic meetings, & when I told what sort of woman she was, replied a Paul's saying, that when we are lost in a desert or barbarous part or battle, we old him or, this not profound or beautiful in itself, may show us the way & be an indication that some has passed that way, & show the way thru to elevation or to very important things.

Reinterpret I your's Love way, as being just like Kalin & opening to Divine Love.

I make a study of spiritual truths just as you would of mathematical truths. Come to see & understand interrelationships

& laws of spiritual life just as of mathematics or of ~~physiology~~ physiology. &c)

[A lover cannot love through a 3rd party or thru an organization, nor is his love limited to a certain place or time, nor does he love in company with others. Is it not so in man's relation to God?]

In order to get rid of space & time conceptions & come near to God, try to get inside these conceptions & understand them objectively. These books on eternity & higher immortality & mathematics. Can't help kids to learn them with them & to attain true spiritual culture intact!

Many not thinking of God in terms of goodness & use he merely a sort of anthropomorphism, an attempt to put him into our

categories of space & magnitude? So also of human calculations.

D. E. Smith - Teaching of Elementary Mathematics
Macmillan Co. 1916. pp. [illegible]

"Next up of mathematics in the 'citizen of pure reason', 'The aim of mathematics permits the most brilliant exposition of how pure reason may successfully enlarge its domain without the aid of experience.' - - - - -

"1. The human mind is so constituted that it must arrange every perception in a time-relation - in an order - and every perception of an object in a space-relation outside a beside our perceiving selves.

"2. These necessary time-relations are reducible to Number, and they are studied in the theory of number, arithmetic and algebra.

"3. These necessary space-relations are reducible to Position & Form, and they are studied in geometry.

"Mathematics, therefore, studies an aspect of the knowing, and reveals to us the universe as it presents itself, in one form to the mind."

(But this shows) one reason why the mind alone cannot know God, especially in his immanence?

Poincaré in his Science & Method explains how the body is the unit of measure or coordinates to which we refer all space, & that the relations & distances of any point are only muscular combinations involved in passing from that point to the body. It is these which coordinate the data of sight, touch, & hearing in relation to a fixed point. Our intuition is like the distribution board of a telephone exchange. It is 3 dimensional. Space has only 3 coordinates each & is infinite

think in terms of 2 dimensions only. If these were

Relativity of space comes in from changing our eyes (ways) by moving away from a toward a point. If our distribution boards were not continuous or built differently, we might think in 4 dimensions rather than 3.

[But may we say that 4 dimensional or supernatural ideas are attempts to jump clear from an psychological point - a higher defense mechanism? May it not be a more complex + truer arrangement of the distribution board?]

He says space is not a product of real intuition but is a sort of racial memory of how to react + get along in the world in which we live in - racial memory of experience. Of Bertin's idea of sound experience, — in relation to 4th dimension as explained by Hinton in his 4th Dimension

K.S. Feb 23. I asked how to help others & yet avoid fame & danger of fame (on small scale). He said by detachment, by always regarding oneself as only an instrument of God & God the real author, and by keeping always immersed in Him. He points us from spiritual home then, just like protective coming around a rod. And if honor or fame come we must regard them as obstacles & difficulties which we must overcome — well as avoid — in the same class as other difficulties such as pain, defeat, etc. Such difficulties are like the soil that the seed overcomes with its thrust. It pushes them then to the light. Troubles also hide us, just as seed is hidden by earth. Life & birth process require a sort of secrecy, hiding, in order to grow. So be retiring in your spiritual life & say little about it. Cf. Returning of radium. Also if you get pushed back &

shoud out of the limelight or limitations or should circle, take it as the seed takes the earth about it, a part of the necessary for spiritual growth. Be thankful for it. It is a law of spiritual life.

Always ask the spiritual meaning in all events, people & things. If [illegible] of. Blessed are ye when persecuted, or they that mourn.

Avoid organized religion & public speaking about religion & writing about it.

We can be sure, he said, that those who are ready for real spiritual unfoldment will either find out or be led to those who can give it or God will give them His own illumination. It is a law of life - physical as well as spiritual. The mothers milk comes in her breast before the baby is born & is ready. Sometimes the baby does know how to suck even when the nipple is put in its mouth, or has to be slapped to make it take its first breath.

Often pain is necessary before spiritual growth begins - is needed as a stimulus. K.S. doesn't object to the invasion of the West or to these men, for God is using them as instruments. Not that we should ever consciously inflict pain, but if we do we may be sure it will be used by God for good. So he has no hard word for the Pharisees who hurt Christ. They were used by God for a purpose.

He may be a mystic underlands X better than minimus. Their attitude is one of counting up the number of souls saved. Idolatry. Like Ford & Rockefeller with their dollars. Blind to X's thought & they are crucifying him daily now.

When X said he took refuge in God, K.S. thinks it means not that God would stand in front of him & ward off attacks,

but that X would always remain in God & thus be prohibited as the end - by its unending & gelatinous substance in the fruit. Whenever you have a burden, don't carry it on your head like a pot of water but sink it & yourself in the sea (God) & lose it burden.

Life of love is never easy. It difficulties & pains exist in order to be overcome & thus increase the joy of union.

Ramdas the meager was also a disciple of Ramananda. Kabir thought highly of him & referred to him all who wanted to know of the way to realize God. Ramdas was very popular with young men & children & they knew him as a comrad. He had in tending to sick & rendering service to pilgrims & others.

He had an 8 fold path, part of the discipline of which was heart fast. Repeating the name of God, worship or prostration and songs were the exterior ways. The interior ways were

meditation — . o — . Of meditation
there are 2 kinds, of grace + of bhakti.
The grace seeks to travel to God, to draw
aside one veil after the other, thru the
understanding. Very long + difficult.
Like all travellers the grace lightens his
load, does away with possessions with
vain enjoyments, family, etc. The bhakti
seeks to have God come to his guest o
wishes to be known to Him. ∴ He retains all
the bonds of life. Ramdas was asked if
that then was not the surest way. He
said perhaps not, for the bhakti has all
the burdens + responsibilities of a host;
whereas the grace when he attains God
has no responsibilities + is God's guest.
Ramdas said he (R) was greedy + wanted
to have advantages of both ways of
attainment.

The sky at night is the known Self
unlike an object, from God to the ether.

God spreads the letter in many places so as to be sure it will reach the reader.

So also the unity of stars of heaven & the nail studded doors which open into God's glory.

We must keep all work separated & attached to God just like the tree attached to its trunk. For if you cut down the tree & separate it from its source & root (God), then the very elements which formerly nourished it (water, sun & air) then destroy it by rotting, rotting & drying. Or, it to separate our work from God & not unite the two is like cutting flowers & bringing them into the house. They soon wither even tho they look nice at first & we think that to do this will save trouble & be more convenient. Or it is like the separate wicker we

take out of the big lamp to go into the next room. The wicks above would burn long after being taken from the reservoir of oil.

Paradise Lost was first to Satan as some of all — then to all the others in all lands & in all ages; past present & future. Whatever place a great prophet comes to is thereby made sacred. There is no difference in time with God.

Doctrine of similarity. The mind is liquid & takes the shape of whatever it apprehends. We can only understand what we are similar to. ∴ We have all the universe within us, because we apprehend it. ~~The~~ Only a poet can understand poetry; or he who likes poetry is something of a poet. He who worships. Sin is sin, eh.

Paul idea of sin is that the mind is fluid at first but crystallizes or hardens into shape of what it habitually contemplates. Then we have the burden of that to carry with us. Such burdens are our sins. To get rid of them we ourselves must melt the lead + thought in pain & form it into another mould.

We should keep our minds on things of eternity + then our life is distilled of its impurities & is raised over into another realm, the destitute of all of ours, carrying only its fragrance - the moral & spiritual qualities we have developed in this life.

A wise man does not accumulate such riches, which could not be honored as money in the next country he goes. He keeps his wealth in transferable

from. So we should not pile up earthly wealth, for we can't carry it with us when we die. Instead, pile up spiritual wealth.

Perhaps that is not useful here, but we may need it in next world. It is as if the foetus thought it did not need eyes in the womb because it is dark in the womb. If he puts them out there, he will be blind when born into this world. Better to prepare for possibilities of next world. All religions emphasize necessity for faith.

"To become as a little child" = "to be born again". We must die in this world in order to be born into next. Certain parts of us must die & be sacrificed each day, indeed, & we prolong the apparent life for some-

thing better on a different plane. A process of exchange is this matter of merging + dying. Death is a sieve ~~that~~ which strains out certain gross impurities + carries the liquid over into another life.

Kitty Kahn reminded me to remember that God is all mind + in us + that the attitude is what counts in revealing ~~Him~~ to us. Love.

Always greet ~~and~~ noon of God the first thing a waking up. Refer us to him at outset of each day. Keep at it till we create new attitude, new way of mind. Only with such attitudes + ways as can be used later in spiritual world. In meditation at first enforce the concentration of mind by means of other sense - by saying God's name (hearing + speaking), by image or its equivalent (sight + touch), by a fine

a restful
room the great curtains (from hilltop or in
a big flowers
church, for special room); by incense or
scent of flowers (smell). But don't
rely on these tricks or they will fetter
you. Like drink between fasts or sudden,
good & only during a formative period up
to a certain stage. Sometimes mind or
food & empty it of all else.

From articles on The Future Poetry in
"Arya" 1920. Probably by Aurobindo Ghose.

"The East has always had in its
temperament a greater constant nearness to the
spiritual and psychic sight and experience,
and it is only a more perfect turning of
this sight on the whole life of man to
accept and illuminate that is needed
for the realisation of that for which we
are still waiting. On the other hand

the West has this advantage, that though it is only now emerging not so much into the spiritual light as into an outer half-lit circle, and though it is hampered by an excessive outward, intellectual and vital pressure, it has at present a more widely ranging thought- and a more questing and active eye, and if these once take the right direction, the expression is not so much encircled by past spiritual forms and traditions. It is in any case the shock upon each other of the oriental and occidental mentalities, on the one side the large spiritual mind and inward life turned upon itself and closed to the world, on the other the far-ranging thought and the courage of the life energy assailing the earth and its problems that is creating the future and must be the parent of the poetry of the future. ----

"The poetry of the English language in

direct relation to which I have made these suggestions, has certain disadvantages for the task that has to be attempted but also certain signal advantages. It is a literature that has long done great things, but has neither planted its national vigor nor fixed itself in any dominant tradition, but rather has constantly shown a free spirit of poetical adventure and a perfect readiness to depart from old moorings and set its sail to undiscovered countries. It has an unsurpassed power of imaginative and intuitive language and has shown it to a very high degree in the intuitive expression of the life soul and to some degree in that of the inspired intelligence. It seems therefore a predestined instrument for the new poetic language of the intuitive spirit. The chief danger of failure arises from the external direction of the Anglo-Saxon mind. That has been a source of

strength in combination with the finer Celtic imagination and has given English poetry a strong hold ~~and~~ on life, but the hold has been also something of a chain continually drawing it back from the height and fullness of some great spiritual attempt to inferior levels. "

"The day when we get back to the ancient worship of delight and beauty, will be our day of salvation; for without these things there can be neither an assured nobility and sweetness in poetry and art, nor a satisfied dignity and fullness of life nor a harmonious perfection of the spirit." [This passage immediately precedes that quoted on p 166 of this notebook NBq]

"There is a profound intimate delight and beauty in all things and behind all appearance, whatever face it wears to the surface mind, which makes it to the spirit bound within us

other than its first appearance; makes it, that is to say no longer a thing existing mental silent, pain, pleasure, but rather a revelation of the truth and power and delight of our being and our feeling of it a form of the universal Ananda of the old philosophical thinkers, the calm yet moved ecstacy with which the spirit of existence regards itself and its creations". This deeper spiritual feeling, this Ananda, is the fountain of poetic delight and beauty".

· Referring to quotation on pp 117-118, I note that there is an infinity in the microscopic and sub-microscopic world, of size, form & color, - also in the minus greater than ourselves (Telescopic +). It would be the same if we suddenly became the size of molecules or suddenly became the size of the sun. Hence our American boasting of size & bigness & speed are childish, silly & wrong - one to lead us astray. As in the Gita - "Here be the Dualities". Consider humility again from this aspect - wholly aside from concepts of quantity or proportion. As a qualitative, spiritual attribute what is it? It is a recognition that I am not the doer or the cause of results, but only the agent (of God). God is the doer. Cf. also Gita on this.

From T. Watts-Dunton - "Poetry and the Renaissance of Wonder". p 242.

"That a recognition and an enjoyment of incongruity is the basis of both absolute and relative humor is no doubt true enough; but while in the case of relative humor that which arouses the humorist is the incongruity of some departure from the laws of convention, in the case of absolute humor it is the incongruity of some departure from the normal as fixed by Nature herself".

He claims Chaucer and Burns among the absolute humorists. Also Rabelais, Molière, Swift, Shakespeare, Cervantes, Synge, James Stephens.

The Kural, or the Maxims of Tiru-valluvar. Trans. by V.V.S. Aiyer. Selected. Publ. by the Bharadwaja Ashrama Sheranadevi, South India.

The Bhagavad Gita is found in the Bhîshma Parvan of Mahâbhârata, in a subdivision called Bhagavad Gita Parvan.

Some famous mystical books are
"The Testament" of Ignatius Loyola
"The Journal" of George Fox.
Autobiography of Maharshi Devendra-
nath Tagore- publ. Macmillan.
St. Teresa

Manusmriti, translated by Jha is published by Calcutta University Press. Also it forms vol 25 of Max Muller's Sacred Books of the East.

Indian Blankets & their Makers. by Geo. Wharton James. McClurg & Co. Chicago, 1914.

Quotations from Lao Tsu's Tao Teh King
Trans. by Legge. Vol 19 Sacred Books of
the East, ed by M. Muller.

Ch. IX. p. 53.

"It is better to have a vessel unfilled
than to attempt to carry it when it is
full. If you keep feeling a point that has
been sharpened, the point cannot long
retain its sharpness.

"When gold and jade fill the hall,
their possessor cannot keep them safe.
When wealth and honours lead to
arrogancy, this brings its evil on
itself. When the work is done and one's
name is becoming distinguished, to
withdraw into obscurity is the way of
Heaven".

Note by translator:- "The teaching of the
chapter is that fulness and complacency in
success are contrary to the Tao." [Cf Gita
on fruit of works.]

Ch. X. p. 53.

"When the intelligent and animal souls are held together in one embrace, they can be kept from separating. When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. When he has cleansed away the most mysterious sights (of his imagination), he can become like a flame."

[Cf. Yogic ideas re control of breath RKq]

Notes by translator: "This chapter is one of the most difficult to understand and translate in the whole work.---- The whole seems to tell what can be accomplished by one who is possessed of the Tao. In par. 3. he appears free from all self-consciousness in what he does, and of all self-satisfaction in the results of his doing. The other two paragraphs

seem to speak of what he can do under the guidance of Tao for himself and for others. He can by his management of his vital breath bring his body to the state of Taoistic perfection, and keep his intelligent and animal souls from being separated, and can rule men without purpose and effort. 'The gates of heaven' in par 2 is a Taoistic phrase for the nostrils, as the organ of the breath'."

Ch XXIX. "If anyone should wish to get the kingdom for himself and to affect this by what he does, I see that he will not succeed. The kingdom is a spirit-like thing, and cannot be got by active doing. He who would so won it destroys it; he who would hold it in his grasp loses it".

Ch. LVI. "He who knows (the Tao) does not (care to) speak (about it); he who is (ever ready to) speak about it does not know it."

Ch LXVII. "All the world says that, while my Tao is great, yet it appears to be inferior (to other systems of teaching). Now it is just its greatness that makes it seem to be inferior. If it were like any other (system), for long would its smallness have been known!"

"But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others."

With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence over them,

I can become a vessel of the highest honour."

Ch. LXXXI "Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tao) do not dispute (about it); the disputatious are not skilled in it. Those who know (the Tao) are not extensively learned; the extensively learned do not know it. The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself."

Kwang Tze was the greatest of Lao Tze's followers. For Lao Tze and Kwang Tze see vols 34 & 40 of the Max Muller's Sacred Books of the East.

Relativism Sen's reason for not wanting many things about him is that they interfere with thinking, feeling & right attitude. A sol of spiritual engineering economy.

Consider normal work as a symbol of brotherhood or unity. Khadi and simplicity are also symbols of unity & brotherhood.

One evil of machinery is that it requires capital. That means capitalists, i.e. greed. Cooperative capital as a substitute won't do, because centralised direction is necessary and that means temptation. Cooperatives are like Islam. I.e. a brotherhood to start and within its own membership, but not toward outsiders. Of disputes between cooperative workers & trade union of their employees.

Re non-violence, since every act we do is violent to some of the lower forms of life (e.g. walking, breathing, eating, etc) the only criterion of the value of the act must be internal & spiritual rather than in its external character & appearance. But there should be some correspondence between the two, as indicated in Christ's command to do the will of our Father & his prayer that the K. of G. should come on earth as it is in heaven, etc. Hence there seems to be a constant necessity to make things appear the same externally as they are internally. Hence do the least killing & violence you possibly can.

Also Stokes admits that speaking from men can kill without hatred or fear in their hearts. He says that is a far from realization as the K of G's

ideal. Hence, I feel that M K G's ideal is the right one to work for, & at any rate Stokes' symbolism should not be used to bolster up the cause of war or violence. He seems to me so to use it.

Gita says that a dog, a Brahman, & cloud of earth are all the same. Stokes' idea of killing the Pathan separates the self of the daughter from that of the Pathan & puts a higher value on one life than on the other, or perhaps on one type of experience (the girl's) than on the other (the Pathan's). Also it perhaps overvalues this present life of the girl & the Pathan & overlooks their further reincarnations (or use in wrong relationship or perspective). Query.

From an article on The Future Poetry
(by Aurobindo Ghose?) in Arya. of p.

"An insufficiently profound and intimate perception of the real deep soul of poetic delight and beauty is the first obstacle to a recovery of the old strong soundness of the aesthetic sense and spontaneity of the aesthetic impulse. This comes from the peculiar character of the modern intelligence and its want of harmony between our internal sense and our external experience; there is little spontaneous joy of their meeting, an active labour to assimilate, but no happy, deep or satisfied possession either of self or life, a continual seeking but no repose in the thing found, a feverish restlessness without home and abiding place. The spirit of man can make its home in either one of two things,

the depths of ~~ourself~~ self arrived at through vision of self-knowledge, through power of self-mastery or through ecstasy, or a profound, glad and satisfied acceptance of the truth, the delight and beauty of the world and life, of existence and experience."

---. "Ancient Greece did all its work of founding European civilization by a union of a subtle and active intelligence with a fine aesthetic spirit and worship of beauty."

---. "To live in close and abiding ~~spiritual~~ intimacy with Nature and the spirit in her is to free our daily living from its prison of narrow preoccupation with the immediate moment and act, and to give the moment the inspiration of all time and the background of eternity, and the daily act the foundation of an eternal peace and the large movement of the universal Power."

--- "What philosophy or other mental brooding makes precise or full to our thought, poetry can by its creative power, imaging force and appeal to the emotions make living to the soul and heart."

--- "The outward form of Shakespeare's work is a surge of emotion and passion and thought and act and event arising out of character at ferment in the yeast of feeling and passion, but it is its living interpretation of the truth and powers of the life-soul of man that are the core of greatness of his work, and the rest without it would be a vain frantic turmoil." ---

"It has been remarked that the just balance between thought and the living word was found by the Greeks and not again. That is perhaps an excessive affirmation, but certainly a just balance between

observing thought and life is the distinctive effort of classical poetry, and that endeavor gave it its stamp, whether in Athens or Rome or in much of the epic or classical literature of ancient India. But this balance is easily lost, a difficult thing, and, once it has gone, thought begins to overweight life which loses its power and élan and joy, its vigorous natural body and its sincere and satisfied passion and force. We get more of studies of life than of creation, thought about the meaning of character and emotion and event, and elaborate description rather than the living presence of these things. Passion, direct feeling, ardent emotion, sincerity of sensuous joy are chilled by the observing eye of the reason, and give place to a play of sentiment, — sentiment which is an indulgence of the intelligent observing mind in the aesthesis, the rasa of feeling, passion, emotion, sense, — thinning them away into a subtle, at the end almost unreal fineness." ---

---- "the way out lies not in cessation of thinking and the turn to a strenuous description of life, nor even in a more vitally forceful thinking, but in another kind of thought mind. The full activity of the ~~thinking~~ mind is as much part of life as that of the body and vital and emotional being, and its growth and predominance are a necessary stage of human progress and man's self-evolution. To go back from it is impossible or, if possible, would be undesirable, a lapse and not a betterment of our spirit. But the full thought life does not come by the activity of the intellectual reason and its predominance. That is only a step by which we get above the first immersion in the activity and excitement and vigour of the life and the body and give ourselves a first freedom to turn to a greater and higher reach of the

fullness of existence. And that higher reach we gain when we get above the limited crude physical mind, above the intel power and its forceful thought and self-vision, above the intellect and its pondering and reasoning vision, and tread the illumined realm of an intuitive and spiritual thinking, an intuitive feeling, sense and vision. This is not that intel intuition which is sometimes confused with a much broader, loftier, vaster and more seeing power, but the high original power itself, a supra-intellectual and spiritual intuition. The all-informing spirit, when found in all its fullness, heals the scission between thought and life. The need of a just balance between them disappears: instead there begins a new and luminous and joyful fusion and oneness." ----

-- "This need is the sufficient reason for attaching the greatest importance to those poets in whom there is the double seeing of this twofold power, - the

truth and reality of the eternal self and spirit in man and things and the mystery of life. All the most significant and vital work in recent poetry has come this always; the art is of the hour, but this is of the future. It is the highest rule of criticism, widening as in one who reads and sees much but has not fully formed; a great pioneer poetry, an opening of a new vision rather than a living in its accomplished fullness; it is centrally separated from the earth side in mankind, comes down from the spiritual side in all A.E.'s work, moves between earth and the life of the worlds behind in Yeats' subtle rhythmic voices of vision and beauty, echoes with a large fullness in Carpenter. The poetry of Tagore owes its sudden and universal success to this advantage that he gives us more of this discovery and fusion for which the mind of our age is in quest than any other creative writer of the time. ---

--- "It is no real portion of the function of art to cut out palpitating pieces from life and present them raw and smoking or well-cooked for the aesthetic

dyetion. For in the first place all art has to give us beauty, and the crude actuality of life is often not beautiful; and in the second place poetry has to give us a deeper reality of things, and the outsides and surface faces of life are only a part of its reality and do not take us either very deep or very far. Moreover, the poet's greatest work is to open to us new realms of vision, new realms of being, our own and the world's, and he does this even when he is dealing with actual things." ---- "Shakespeare's greatness lies not in his reproduction of actual human events or men as they appear to us cultured and cloaked in life---- but in his bringing out of his characters and themes of things essential, intimate, eternal, universal in man and Nature and Fate on which the outward features are borne as fringe and robe and which belong to all times, but are least obvious to the moment's experience. ---- ---- "Poetry may indeed deal with the present living scene, at some peril, or even with the social or

some other questions and problems of the day, — a task which is now often laid on the creative mind, as if that were its proper work; but it does that successfully only when it makes use of these possibles of what belongs to the moment and time and the surface and living and their roots of universal or eternal interest or their suggestion of great and deep things". — — — —

"The ancient peoples had in a very large measure this foundation of satisfaction and harmony, took the greatest interest in the reality of the inner self, as one in India and China, the Atman, the Tao, and life and the world as its field of expression and self-experience, or, like the Greeks, felt at once the rationalness and profundity of human existence and gave to it an immediate and subtle aesthetic response. The modern mind, on the contrary, looks little into our deepest self, takes little interest in sounding that depth, and has hardly any confidence in its reality, and

concentrates not on the truth and delight and beauty of life, but on the stress of its conflicts and circumstances, which in themselves have only an incidental and no satisfying and harmonious meaning, and on the agitating or attractive turmoil of the mind excited by their contact or their siege."

R.B.G.'s list of mystic or non-mystic persons whose sayings & ideas & lives are to be the core of my library.

- Jesus Christ
- Krishna (Gita)
- Lao-Tse
- Buddha
- David
- Isaiah
- Paul
- ~~St~~ St. John
- Socrates
- Plotinus
- St. Teresa
- Kabir
- Baba
- Ram Tirtha
- St. Francis
- George Fox
- Shakespeare
- Wm Blake
- Shelley
- Dante
- Whitman
- Emerson
- Edward Carpenter
- Jacob Boehme
- Beethoven
- Authors of Upanishads
- Wordsworth
- Tagore (father & son)
- Tolstoi
- Dostoevski
- Æ.
- Thoreau
- Marcus Aurelius
- Aurobindo Ghose
- James Hinton
- Francis Thompson
- [Pascal / Balzac]
- ~~Francis Thompson~~
- St. Catherine of Siena
- Whittier
- Swedenborg
- Tennyson

Add to these the following, either poets, musicians, humorists, ~~=~~ great thinkers, or moralists ~~or~~ humanists

· Gandhi,	Bach	· [Einstein + commentators]
Cervantes	Mozart	Joseph Conrad
Rabelais	Grieg	· Ruskin
V. Hugo	Wagner	Thomas Hardy
· Molière	Handel	Aristotle
· Burns	Hayden	Ibsen :
· Keats	Schumann	· Mazzini
Synge	Schubert	Michael Angelo
Yeats	Goethe	Leonardo.
(James Stephens)	· Lincoln	Dickens
Chaucer	Romain Rolland	Mark Twain
Bunyan	Meredith	Tennyson
Plato	W= Hudson	~~Joseph Conrad~~
· Aeschylus	· [Okakura - Ideals of the East.	(O Henry, Lewis Carroll,
· Sophocles	Browning	Gilbert + Sullivan,
· Euripides	· Confucius	Bab Ballads
Dickens	Brahms	
Tschaikowsky	Mendelssohn	
Chopin		

(over)

Add to the foregoing the following as books of imagination or of the further understanding of important phases of life.

Anderson's Fairy Tales

Grimm's Fairy Tales

· E. Carpenter's Pagan & Christian Creeds

· J. G. Hoyland I

· H. G. Wells History of the World

· Elie Faure - History of Art

· a. j. Penty - A guildsman's Interpretation of History

· Burke - Cosmic Consciousness

Robert H. Lowie - Primitive Religion - Routledge. London 1936. 15s.

Wm James Varieties of Religious Experience

· Evelyn Underhill - Mysticism

Books on hygiene, on physiology & on medicine.

Knut Hamsun Growth of the Soil.

Mahabharata

· Ramayana

Iliad

Odessy

Myths of Greece

Kang's Fairy Tales

Russian Fairy Tales

Japanese " "

Indian " " (Swindlers cradle tales)

Chinese Poems - C. Budd. Offord Pr. 5s.

· 170 Chinese Poems. - A. Waley

More " " " "

Havell's Ideals of Indian Art

· Negro Spirituals & Poetry

Offord Poems.

Of the foregoing I have (Sept 1926) had now or almost no talk of a
ought to read – Bunyan, Cervantes, Molière, Yeats,
Chaucer, Leonardo, M. Angelo, Mazzini, Ruskin, G. Fox,
Whittier, Boehme, St Teresa, St Catherine, E. Thompson,
Dante, Balzac, Aeschylus, Sophocles, Euripides,

How would it do to give a course on criticism, evidence and laws of probability. — to develope both the critical faculty & the zeal for & search for truth among students. Methods of science, logic, and intuition to be considered. In a sense this could link up with different civilizations, such as an expression of man's search for truth & its expression. Art, poetry, music, literature, etc as paths

---

Re non-killing of animals, Stokes points out that most animals have been bred especially for killing & so that there is no unnatural deprivation of vehicles, so to speak, in killing them.

We may say that since a grain of corn, in order to live, must fall into the ground & die, so it is also with animals bred for slaughter. We in killing them ~~are~~ are merely an outside force like the wind with the corn. Or can we say

~~that~~ all life is constantly sacrificing itself to other life. Death & birth are both changes of form. One is, spiritually, perhaps as great a ~~killing~~ of Hindu conception of birth. of a building as the other.

Stokes grades the vehicle of experience & the various ~~jiva-atmans~~, speaking of "more" & "less evolved" vehicles of experience or of ~~them~~ personalities. He sees no evidence in the dog that it is as much evolved as man, spiritually. Does ~~it~~ is the experience of the dog or vegetable spirit different in kind or in degree or both from that of man, & does the difference give a greater value to either the vehicle a personality evolved? Judge the rightness of any killing (of man, animal or plant) by its effect on the experiencing spirits of all concerned, - the slayer, the slain, & those who see or learn of the "killing". Mahatmaji's argument that since I did not create I have no right to kill seems superficial to me. The only thing I as a father can create is the child's body

a part of its environment. I don't create or slay the spirit. I do at least take part in creating its body. And if I "kill" my child I really, even as far as matter is concerned, only alter its form. The worms, moths, bacteria, plants, water, etc all transform it sooner or later into other forms of life. Or if it is an animal, somebody's digestion does the same.

So The "killing" does separate the particular vehicle from that particular experience of the spirit and thus interferes with that particular process or period of experiencing & thus might be considered to upset or interfere with God's plan in that aspect.

So I can take part in either creating or ending a body, and in thus providing ~~a vehicle~~ or destroying a vehicle or a particular opportunity for experience for the spirit. Mahatma's argument is for me it goes would allow me to kill [illegible] child's body, since I created it but would not allow me to kill another man's child's body or another animal.

From a Confucian classic called "The Centre", quoted by C F Andrews in Young India. Nov 18, 1926.

"Nothing shows like the thing hidden; nothing stands out like the thing which is tiny. Thus a gentleman keeps watch over his secret self.

"Before pleasure, anger, sorrow or joy is astir, we are said to be in the center; when they are astir and all strike the note, we are said to be in tune.

"The center is the great root for all below Heaven. Tune is the highway for all below Heaven.

"When we are fully in the center and fully in tune, then Heaven and Earth are seated and the ten thousand beings thrive."

---- "The Master said: a gentleman is calm and spacious. The vulgar is always fretting."

April 2

If, as Stokes surmises, the sense of incompleteness is the cause of all our desires on every plane, then the way of attaining spiritual peace & truth is not the mere killing out or relinquishing of desire (as Buddha commands), but of Krishnamurti realising that our only true completeness is to be found in God & therefore to drop the lesser desires in favor of desire for him. A sort of sublimation of desire. Buddha subdues desire in comparison

---

Apr. 5. Re the verse "Trust in the Lord & do good and verily thou shalt be fed". Why not regard this not as merely trusting in God transcendent but in the God in each person or in all people. Thus construed the verse fits in with "seek ye first the K of G and all these things shall be added unto you".

From introduction by M. Paul Sabatier, to James Abberley's "St Francis".

"In giving a name to his message, Jesus called it the good news, the Gospel. But in what did this news consist, which was destined to penetrate the world and transform it? It is summed up in the first words which fell from his mouth on the holy mountain, 'Blessed are the poor!' - - - - -

"'Blessed are the poor'! Here, in this utterance of the Gospel, is the one most necessary for us, living at this dark end of a century. Consider carefully how we are situated. Look at Society, shaken to its foundations by unheard-of scandals, people pitted against another by unprincipled journalists; then seek out the cause of all this suffering, of all this disorder, and you will almost always find it, after careful examination, in the fallacy which makes us confound happiness with the possession of riches. At the present moment everything,

in politics, in education, and (why not say it?) even in the Church, is organized, directed and inspired as if we had in this error an evident truth, which does not even need to be proved.

"On the one hand, the more conservative sections of Society defend their gold and their property by every means. On the other, the more liberal sections view against them with a kind of frenzy. What if these had already been perceived the real mistake? Ought we to join them? No, their desires are limited, and they only aspire to substitute themselves for those whom they denounce.

"'Blessed are the poor!' Here is the secret of political, social and religious reform.

"I add that we must love poverty in the spirit of S. Francis, and preach it in the same way.

"He began by desiring it for himself, and then perceived what it really is — the pledge of the liberty of Christians. He never sought to

enforce poverty; he died for all men, even for those who were fulfilled from him, that deep regret which is the true power of the Apostolate.

"The best way of fulfilling the triumph of truth and justice is not to attack the wicked; it is to serve God. It is not to prove to others that they are in the wrong; it is to make the truth shine out.

"When will the Church of Christ be Common? I do not know. But what I am certain of is this, that she will be on the side of those who have made themselves poor; who have not ignored poverty or themselves as a privation or as a merit, but who have gained it with the enthusiasm of the prisoner who ended by breaking his last chain."

[Cf. Gandhi saying that we should keep our property as long as it is a comfort & source of strength for us; that getting rid of it is a

process of spiritual growth. Much property is harmful, I think, in many ways at least: it is a barrier between us and others, a source of vanity and pride, and a hindrance to the spirit in that it turns our attention, to externals. Yet remember that spiritual riches should express itself outwardly. Give, but in acts of kindness & rather than in possession of wealth. If the acts of kindness result in creation of material goods, so be it but they are given to & for others, with no reluctance.]

April 12. Stokes in speaking of "God is a spirit & they that worship him must worship him in spirit & in truth" & "it is the spirit which giveth life, the flesh profiteth nothing" & that deeds of goodness only are ours & only [illegible] count only when they are the natural & unconscious expression of our personality. They may count as means to understanding & to learning God will, or as means of developing our character &c: for that purpose that I say it is to that end

my Father's will that knoweth God", or "not those who say 'Lord, Lord', but they who do the will of my Father shall enter into the Kingdom of God": But outside those sayings, the outward form of good deeds counts nothing, may indeed be evil if the inner volume of them is evil.

Of this a relation to non-violence, and then temp.

The first way to know God is through knowledge - not intellectual merely but higher, all embracing knowledge.

From James Adderley's "St. Francis" (Edw. Arnold London) pp 66 to 67. "Poverty was the fundamental principle of the life. Francis looked upon it as a positive joy to be acquired. Poverty was to him a treasure; not an evil to be endured, but a priceless gem to be possessed.

"---- Poverty was no sordid, sad, miserable state from which men should shrink; riches

and worldliness were the sad things of earth that led to trouble and vexation of spirit. Poverty was the happy state of life in which men were set free from the trammels of conventionalism and could breathe the pure air of God's love. In poverty Francis found himself at home with the mass of his fellow-men, he was able really to share their life and raise them to the true level of their manhood as revealed in the perfect Man, Jesus Christ.

It was this moral conception of the true human life as being richest inwardly when poorest outwardly, as being at its best when most independent of external circumstances, which made such an impression upon the whole world of that day. In the midst of all the quarreling rich and the covetous poor, Francis stepped down on to the stage and spoke one word that

oriented the attention of everyone. 'Be poor', he said. 'Try a new principle of life altogether; be utterly careless of 'having and getting'; try 'being' for a change." —

[Of this with passage on poverty in Wm James - "Varieties of Religious Experience". Also of with Gita re inward detachment. But flesh is weak. Also consider in relation to transcendental nature (4th or higher dimension) as being subject of subject.]

p. 72. "The servant of God', he said one day, 'in eating and drinking and sleeping, ought to satisfy his body with discretion, in such wise that the Brother Body shall have no right to murmur, saying, 'I cannot stand upright and attend to prayer, nor be cheerful in tribulations of the mind, nor work other good works, for that thou dost not satisfy my needs'. For if

that the servant of God were to be negligent and sluggish and sleepy in prayer, in vigils and good works, than ought he to chastise him as a bad and lazy mule, for that he is willing ought to eat but unwilling to be of any profit and to carry his burden.

"'Brother Ass', as he called his body, was to be kept in order, not unduly and unkindly tortured, but disciplined and kept ready for the Master's use."

p. 74. "Francis would have no gloomy looks among them. Even a Brother mourning outwardly over his sins would be told to keep his sadness to himself. 'It becometh not a servant of God before his Brethren or any other to show sadness and a troubled countenance.' The servant of God must study 'to keep both inwardly and outwardly the spiritual

cheerfulness that wells out of cleanness of heart and is obtained by devoutness of prayer'. The devils can find no entrance by which they can get into a man to hurt him if he be cheerful both in tribulation and in prosperity! Francis himself, as a French writer puts it, had "toujours le coeur en fête".'"

p. 77. (St F) "'As for me, I am fain to have this privilege of the Lord, that men may I have any privilege from me, save only the privilege to do reverence unto all, and to convert mankind through obedience to our Holy Rule, rather by example than by word.'

"So again in answer to a Dominican Friar who asked him to explain the passage in Ezekiel which troubled him: 'If thou speakest not to warn the wicked from his wicked way, his soul will I require

at the hand.' Francis replied, 'If it be that the word is to be understood generally, I take it in such wise as that the servant of God ought so to govern and shine in his life and holiness in himself, that by the tongue of his holy conversation he may be a rebuke to all the wicked.'

April 19 Re the jiu-jitsu aspect of non-violent resistance, it seems to suddenly hit the assailant crash into the realm of the eternal in doing which he loses his balance & is confounded by realising, half-consciously only and therefore being put into fear, a whole new set of realities & values. The believer — n.v.r. — is more at his ground here & strong in his faith.

Since the aim of the latter is primarily constructive, — to get the assailant to contribute a force & to realise the unity & eternity of the spirit, — he must use

to non-killing

Stokes overlooks this. I think & forgets that killing among animals is less an end purposed

& have faith in methods consistent therewith.

Violence is consistent rather with time & space, not with eternity.

To say, with Stokes, that killing is inherent in nature & all life lives on other lives, is perhaps to overlook that aspect of evolution & underemphasize the growth of mutuality & the survival & elevation of those species in which mutual aid is most strongly developed.

Apr 26. Re. non-violence of prophecy & I wish about more doing any hunt, - Sion & Lamb lying down together.

"Dostoevsky profoundly enriches ones' understanding without giving a new orientation toward life" - From a review in Times Lit. Supplement 3/25/26.

Forgive. Webster's International Dictionary defines:

"To give up resentment or claim to requital on account of (an offense or wrong); to remit the penalty of; to pardon; to absolve; to give up claim to retribution upon an offender."

Forgiveness. Article on this topic in Cycl. of Religion and Ethics (referring to New Testament also) has cross-references to Sin, Debt, Impurity, Pardon, Expiation, Atonement and Expiation, Reconciliation, Remission, Redemption, Sacrifice. It also has the following passages, of literal & or moral

"The same parable [of the Great Debtor; Mt. 18: 23-35], however, makes it clear that some effective recognition of this filial relationship must be found on the part of the offender before he can be restored to favour. For the very reason why the unmerciful servant was handed over to the tormentors was that he had in fact broken down the homologous relation of God to man and man to man. God's relation to man as his child is regulative of man's relation to his brother, or in other words, the brotherhood of man rests only on the common fatherhood of God. He, therefore, who flouts that brotherhood is not so much punished

or tormented as relegated by himself to a condition in which he is incapable of experiencing forgiveness, that is, of being restored to a normal relation to God. It is not by an arbitrary sentence but by a natural consequence that he remains in the land of outer darkness far from the home of light and love.

"The parable of the Prodigal Son sets out with equal clearness, and even more attractiveness the same master truths. The father's love is always a potential energy waiting for the spring to be touched which shall release it in action, and that spring is touched by the desire of the prodigal son for his home, joined to its expression in his changed life and return. The elder brother is the analogue of the unmerciful servant, in so far as his self-centred habit of mind prevents him automatically from sharing in that selfless love which does not weigh merit or demerit, but gives itself freely where there is willingness to receive it.

"The full force, however, of the N.T. teaching on forgiveness is not given due expression until it is correlated with another law of the Christian life. Nothing is more familiar to readers of the N.T. than an antithesis which occurs constantly, though in varied forms. The Publicans are set over against the Pharisees; the 'elect' against the 'called';

the spirit against the flesh; the son against the slave; grace against the law; heaven against earth; faith against sight, and so on. But what has not been sufficiently observed is that these different antitheses are expressions for one and the same opposition between two states of the soul. One of them is described as carnal (e.g. in 1 Co 3:3); or as psychical (e.g. in 1 Co 2:14); or as walking by sight (2 Co 5:7); or as the lust of the flesh (Gal 5:16); or as being under law (Gal 5:18); or as being a slave (Gal 4:7); or in darkness (Lk 1:79, Jn 1:5, Ac 26:18 etc); or in outer darkness (Mt 22:13). The other is described as the Kingdom of God (Lk 17:21, Ro 14:17), as light (1 Jn 1:7); as life (Ro 8:10); salvation (Lk 3:6) faith (Gal 3:2); liberty (Ro 8:21). The very richness and variety of the terms used to describe the two states are an indication, on the one hand, that as living processes they do not lend themselves to definition, and on the other, that they express something which has the mark of reality."

"Moreover, other passages indicate a transition from one state to the other. Christians have passed from death into life (1 Jn 3:14, Jn 5:24); from darkness to light (Ac 26:18); the whole creation is

to pass from bondage to liberty (Ro 8:21). The disciples have ceased to be servants of sin and have become servants of righteousness (Ro 6:18); those that were slaves have become sons (Gal 4:5); the saints have been translated into the Kingdom of God's Son (Col 1:13); they were raised with Christ (Col 3:1).

"The moment which marks the transition is defined as being born again (Jn 3:3); as regeneration (Tit. 3:5), as conversion (Mt 18:3, Lk 22:33, Ac 3:19), as an opening of the eyes (Ac 26:18, Jn 9:14, Lk 24:31) or of the heavens (Jn 1:51, Mt 3:16, Ac 7:56; 10:11, Rev 4:1), or of the understanding (Lk 24:45). The negative factor in the ~~transformation~~ transition is called variously repentance (Mt 3:2; 4:17, Lk 13:3, Ac 2:38; 3:19; 17:30; 26:20), or repentance joined with faith (Ac 20:21).

"The precise character of the process which leads to forgiveness must be duly emphasized before any clear conception can be gained of the nature of Christian forgiveness. From the above it is clear that two psychological conditions are sharply contrasted, viz. the psychical and the spiritual, the former of which is characterized by want of freedom,

and the latter by the possession of it. The one revolves around the lower self, and the other around God, and hence one is the realm of disorder and the other of order, in much the same way as a geocentric centre of the universe leaves confused what a heliocentric reduces to order. The act which 'translates' the soul is not man's but God's, though man has his work to do in preparing himself for the re-creative act of God — faith is the human form of grace. When the cup of the soul is emptied of self and purified from the dregs of earth, the wine of heaven is poured into it from above, and the man is born into a new order, the spiritual, out of the old order, the psychical, and he is a new creature, for the old things are past and gone, and all things have become new (2 Co 5:17). The annulment of the old is called in the technical language of religion 'forgiveness'.

"But the Christianity of the NT is avowedly a religion of the spiritual, or third degree. Its worship is in spirit and in truth; i.e. its proper sphere is that

spirit, and its proper object. the Great Reality. Its characteristic is love, and love is a super-personal force directly connecting person with person. Its sanctions are not external, its motive is not fear or gain, and its driving power is in the 'unspeakable gift' which has been committed to the soul. ---

"It is necessary, moreover, if we are to appreciate the central position occupied by forgiveness in the NT, that we should notice that it is no specific law, Jewish or otherwise, that is the enemy of the Spirit, but law as law, and especially that law embracing all lower laws, viz. the law of cause and effect, by means of which the human mind constructs a coherent whole out of the scattered members of our empirical life, and in so doing robs man himself of his own freedom. The laws of Space and Time added to the law of Causality form the trinity of forces evolved by man out of his inner consciousness by a Divine necessity, for the purpose of first fettering him that he may afterwards be led to seek and find liberation. When by asceticism, self-surrender, obedience, endeavor, prayer, or contemplation he breaks through the boundaries set by the law and attains direct communion with the Great Reality, he experiences what is called 'forgiveness'. It is not so much that he escapes

from the penalties of broken law, such as disease, agony, death or hell; the boon is different and greater. He is set free altogether from law as law, and acts as the Spirit within him (with which he is now one) impels him to act; and, even though the consequences of past breaches of law still persist (for he still in soul and body is a member of the phenomenal world), yet they do not persist as penalties, but have suffered a 'sea change' into instruments of the Divine alchemy which is transmuting the dross of earth into the gold of heaven. Hence, in the fullest sense he is set free from law in the whole range of its jurisdiction. He has been forgiven; that is, set free from the kingdom of Law by being admitted and naturalized in the kingdom of the Spirit. ---

"Christianity --- teaches that the forgiveness accorded to men by God is the pattern of the forgiveness which men are to extend to one another. This is set out clearly in the parable of the great Debtor, and in the fifth petition of the Lord's Prayer, for in the former the sin of the unmerciful servant is just this, that he did not do what his Lord (= God) had done; and in the latter the statement that we forgive our debtors is not cited as the pre-condition of a contract, but as affirming that the forgiveness given to men by men is an organic factor in the forgiveness given to men by God.

"He who forgives another is in that very act forgiven by God; and he whom God forgives, is in the very receipt of forgiveness forgives all his enemies. Reason, and the expression of spiritual transactions in prayer or praise, may necessitate the bringing of the spiritual act under the category of time; but forgiveness, whether of man by man or of man by God, is one and undivided in the sense that where the one is the other is involved. Life remains a unity, though thought and action split it up into duality.

---- "The spirit of forgiveness, because it is one expression of the spirit of Divine Love, pursues the offender until it has accomplished his conversion.

"In this process of trying to save his brother's soul a follower of Christ will probably find his warrant in the verdict of Jesus given in the first word from the cross, that wrong-doing is the product of ignorance. For, as no one injures his brother who knows that in so doing he is doing more injury to himself (both because he is limiting his own spiritual capacity and because he and his brother are at bottom one), so the man whose eyes are open will bear in mind that tolerance and magnanimity are called for rather than

vindictiveness, or hatred in general. In a very true sense all injustice is due to ignorance, and ignorance calls for the tender care of a physician rather than the severity of an executioner."

--- "Of critical importance — are the parables of the Great Debtor and of the Prodigal Son, especially the latter. In the former (Mat 18:23-35) the implicit is that man's moral relation to man is analogous to man's moral relation to God, and that, after any disturbance of that relation, the mode of restoration is the same. Any difference there may be is quantitative rather than qualitative — the debt is a debt in both cases, though one may amount to ten thousand talents and the other to a hundred pence. This parity of relationship, moreover, assumes a community of nature, even though this community be compatible with a difference in degree, or authority, or power. In other words, it is made clear out of the ground of condemnation of the unmerciful servant that the evil of unforgivingness is to be found in the fact that to object is a brother (Mat 18:
and, conversely, that because God is our Father, whose love for his children

a inestimable, therefore he forgives us fully and freely on the ground that we are made partakers of the Divine nature. ---- This truth of community of nature, which was expressed by Jesus into the title Father is critical for any adequate explanation of Christian forgiveness.

Stokes points out that forgiveness implies a relation of guilt or debt & remission of the consequences of sin. Therefore, that it is an unmoral thing to want. like dodging debts by bankruptcy. The man with a fine sense of responsibility meets his debts gladly. Consequences of wrong must be shouldered by the doer.

So he feels that christian idea of forgiveness are morally cowardly & unworthy to be attributed to God.

Therefore he cannot accept the doctrine of Atonement. We can't throw our sins onto X. True, he in his infinite love & sympathy has entered into our suffering & assumed our sin vicariously. That is the burden of all true love. Yet we as loved ones cannot slink & dodge, but in so far as we realise spiritual realities, must eagerly come forward to bear our own & others' burdens & take the

consequences of our sins.

So Hindus cannot accept St Paul's idea of Newman's, for they are just a glorified Judaism.

Hindu philosophy says that attaining into realization is not an act of God but a development of capacity on our part.

Yet it seems to me that altho we cannot ascribe vindictiveness to God, we should explain the fact that its existence in our hearts is a barrier between us & God. So when we forgive our debtors we are thereby clearing away the barrier. To Jews it may have been necessary to explain that as a contemporary act of forgiveness by God.

We do perhaps owe to the general scheme of justice & wholeness of personality, the duty of righteousness & must pay that obligation.

There seems to me a truth in St Paul's idea of the Spirit alone can although I do not link it up with forgiveness, call the salvation of God "forgiveness" as does the author of the article above. I think he confuses the old Jewish idea of forgiveness with something which is essentially different.

April 28. If we only really saw ourselves as eternal we would have no fear left. Fear is essentially fear of loss of something valued, and loss cannot exist except in space and time. Also we would be truly humble then for we would realize that everything else, or its spiritual essence, is also eternal. ~~And~~ Pride is due to a sense of distinction, of separateness, of difference of power, or of rank, — all of them involving ideas of space, time and causality. Truly believing ourselves eternal and having no fear, envy or anger, but a sense of unity with all, we would live in love, and so act. ~~If we are eternal~~ Eternity involves unity, for eternity is above & beyond space and time, whereas divisibility, separateness, multiplicity, diversity, necessarily involve concepts of space and time.

In relation to Alimas, Stokes ~~his~~ problem of the Pathan involves & implies his fear that the daughter's character will suffer loss. Hence

it is an emphasis on temporal matters.

But his whole philosophy of the place of experience in the life of the Atman places real values on the life of this world. How is this to be reconciled with his other belief that doing away with the body is not killing & does no essential harm. Why wouldn't another solution of his problem be for him to kill his own daughter, to avoid the probable loss of her character; and then meet the Pathan in love? Wouldn't that be as apt to convert him from his evil ways? That would fulfil at least part of his responsibility to both.

I met there a sort of "beyond good & evil" which the soul of the daughter rests in, irrespective of her age or intellectual or moral education or development? Shouldn't he trust her soul to that?

Quotation from Artikel on Non-Resistance in Encyd. of Ethics + Religion.

"The ultimate purpose is not that he [the evil-doer] should be prevented from doing wrong, but that he should cease to desire to do so."

[The assumption of the upholders of violence is that one person's life is more valuable than that of another, or that the ending of the body is really killing. If latter is not so, the question must be decided on other grounds. Also, we war they assume a higher duty to the State. Also assume that pacifists are not ready to stand without protection of the national guard. But cf. B. Russell]

With Sermon on the Mount of stress on forgiveness in the Lord's Prayer and elsewhere. "70x7". Cf. "Avenge not yourselves". Romans 12:14 ff; Eph 4:26, 32; Col. 3:13; 1 Th. 5:15. 1 P 2:20 ff. Jesus, with Christ's own example

of meekness and submission make a prima facie case against war and individual violence.

The cleansing of the temple is told only in St. John (2:15). Also there is nothing to show that the scourge was used on any more than the animals.

But note Christ's attitude toward soldiers. Mat. 8:5 ff. Also of Ac 10. Also toward soldiers at his trial & crucifixion. [They were usually very good men, as well as soldiers] But he did not tell them to give up their profession. [Consider his similar attitude of indifference to or non-condemnation of many individual sins and of the State]

There is no parable against revolution. Even forgiveness is not unlimited to the slave who cannot forgive others.

Authority force or coercion forms a part of God's dealings with men, and

He condemned no sinners except Pharisees. ∴ He did not condemn soldiers.

that what is right for God is right for men.
[Sad query as to the ~~right~~ correctness of the analogy, because of Gods supreme wisdom, power, love, perfection, etc]. 'Be ye perfect even as your Father in H. is perfect']

Author also urges that we must not take all X's commands literally. Eastern figurativeness argument. He cites the saying of hating one's father & mother; not calling friends to your feast, etc.

In this connection look up & see whether all cases where X said he forgave sins were not cases of physical healing. Also his attitude toward soldiers.

Re Pathan case, since all are eternal spirits the injuries & losses are only temporal & can be made up. Perhaps like pounding a finger nail & stubbing a toe in temporal realm; both will soon heal. If the probable damage to daughter's character is comparable to

one of these, the killing of the Pallium might be comparable to the other. Then it is like the question, should an older person tear the cane from or knock down a boy who is trying to pound the girls' fingers? (?)

My responsibility is primarily not to my daughter but to God. Assuming that we are put in time + space for a reason, may it not be our duty to live the in those conditions as if we were eternal. 12. It is difficult to do this ∴ the training for us is very slow + we many often fail + have to come back + try again. To live as if eternal is to live in love. What does love require in the above situation of boy hurting girl. Not it kills not to knock boy down, but to run rid of boy hurting the girl, using other means to try to prevent him but the main idea being not the prevention of the temporary injury to the girl so much as to remove the bad desire from the boy, before if possible, or by later repentance.

May 2 The reason why we should try to express our hearts in deeds is because the conditions of time & space make it difficult, if not impossible for the most part, for others to realize & understand our spiritual attitude. In eternity, as spirits, we could understand perhaps without the need for expression. This sheds light on X's ~~to~~ saying that it is the spirit that counts, while the flesh profiteth nothing (— here & eternity), & yet he requires us to do the will of the Father & not merely to say "Lord, Lord".

The miser is like the glutton. Both think to take in all they can "so as not to waste it". But more than enough goes to waste inside the miser nevertheless, & also poisons & wastes his life, spiritually in the one case & physiologically in the other.

May 2. Is it according to X, equally lawful to cause anger as it is to be angry? He caused Saul of Phenes to be angry. Yet he told men not to cause occasions of stumbling & pronounced woe on those who did, especially those who caused little children to stumble. Of his disciples if, walking home aught we thee, to settle with him before coming to the altar. Is it one of the commandments to forgive? To have right spiritual relations in every way. Cf. attitude toward payment of taxes. He always stressed publicans along with sinners.

Re advice of verse in psalms the prophets especially the 2 verses.

Re his attitude toward taxes of his counsel to give to whoever asks (Matt. 5:43). No q. of responsibility as to what the beggar or robber intends to do with the money. Cf. Gandhi & Thoreau on Civil Disobedience. God makes his sun & rain on evil & good. The principle is always

But his word was of the Divine cause of pharisees' blindness. Indeed it was His spiritual sight. Cf. Bible.

give & do good & love - & conquer by positive means, not by negative resistance. Be his attitude towards you of "whatsoever ye would that men would do unto you, do ye even unto them", considering that gift is only an instrument by which men get what they want from others. (& this includes the gift) I.e. Treat the rich as you would like to have them treat you.

Altho he said not to give occasion for stumbling he also said "woe unto ye when all men shall speak well of you"

Quotation from article "Khaddar" by Mrs. Norah Richards in Modern Review (Calcutta) March, 1926.

"The texture of life is of great importance, for it is the background of the expression of our individualities. Just as the coarse and simple texture of Khaddar enhances the richness of silken embroidery, so the texture of

a simple life is a good background for deeds and achievements. Genuinely to appreciate the leisure of Khaddar is a step toward appreciating the leisure of a simple life. Life should not be too heavily embroidered, the leisure should predominate; for to be is better than to do. The whole is greater than the part. It is the trend of lives that counts, the warp and woof of them, rather than occasional showy deeds and achievements. When lives are overcrowded with 'embroidery' there is little stability; for the background is almost non-existent and the whole lacks quality. Man cannot truly live if he is perpetually in the limelight. Before he can give, he must receive, and he can only receive when he is receptive, that is, when he is still and not asserting himself. 'All comes by

concentration' said a Sage of the West 'let us therefore sit at home with the cause'. I quote from memory, but in some such words Emerson expressed a great truth and enunciated an infallible method of achievement — to sit at home with the cause. Home implies peace — withdrawal from the outside. Everyone should be safe from intrusion in his home, a place that should approximate to a temple of silence. We should beware of too much talk in our lives and of too much self-assertion. If we are too vocal, we let off steam that should be conserved for action. Spiritual economy in life is a necessity, and this economy can but be acquired by sitting at home with the cause.

"I have limited that the topic ---" What is the Simple Life? To begin

with, it is not primitive life. Though it may in a measure approximate to it on the surface, but on the surface only. We may with a certain amount of accuracy call it primitive life on a higher spiral. It is life in contact with realities. We handle without shame domestic implements and utensils and we do not hide them out of sight. Rather we display them with pride as household ornaments. We allow a serviceable black kettle, for instance, to find elegant repose upon the hob of our living room fireplace, even ready when a fire is burning to minister to the wants of its co-inhabitants. Even when a fire is not burning, a kettle is a finer finish to an empty grate than a bunch of dried grasses, a living plant, or even a screen.

An axe and a hoe reposing in a quiet corner of the kitchen are almost human in their eagerness to get out and work! They prefer to remain, when out of use, in a cheerful living room, rather than shut up in a dark and musty tool-house. Arrived at this point of contact with realities, we dispense with ephemeral ornament as ornament. Works of art find their place in our dwellings, but mostly in the form of things to be used. This naturally leads to the demand for utensils and implements of good workmanship. Vessels of earthenware, brass, copper and iron would reappear, for we could not expose tin or white enamelled ware in our living-room - even in the kitchen. In our simplification of labour, the kitchen would also be

the refectory, and as such offers great possibilities of development – a subject that requires an article to itself.
Food eaten in common in a temple of labour – for such is the kitchen – would be the very height of ritualic communion, where no single human being is refused either because he is a labourer, a stranger or an outcast.
Life itself is the work of art that we would create." ---

"The highest principle of design is that of equal distribution in which nothing is repeated but all is balanced. Masses are well placed and may be balanced by other masses or by spaces. Space plays a very important part in the principle of equal distribution, and herein is a parable for the Simple Life. It is supposed by many that the Simple

Life means hard work and strenuousness. This is a mistake. We simplify life in its material aspect that we may enrich it in its spiritual aspect, and for this we need leisure space. Not only our rooms should conform to this principle of designed space, but the hours of our day. We may call space silence, if we will. Most assuredly without silence is no cultural growth, no spiritual experience. To simplify life that we may achieve freedom and leisure is to triumph over the clogging weight that pulls us down and enslaves us to things. --- "On the path of Pursuit, material things are necessary for our development, and as we proceed upon that path, the things we pursue have to be chosen. This leads to discrimination between the beautiful and the ugly; the useful and useless, the appropriate and inappropriate, in fact

between the worth while and the not worth while. It is an irony of fate that the realization of choice possessions is closely followed by renunciation of these same possessions, as we set our feet upon the Return. There is comfort in the thought that renunciation of material things heralds the dawn of the advent of the things of the spirit, of which we are to be not the possessors but the possessed." ---

"It is not the less we seek, it is more, but the more is in quality. It is in quality that we diminish. Our dishes are to be fewer in number but more durable and more intrinsically beautiful. Our food less stimulating but more nourishing. Our homes smaller but more compact. We need, however, more fresh air, more space, more leisure, more freedom, more philosophy, more art. We

need an ampler atmosphere in life, an atmosphere in which the spirit of man can unfold, which it cannot when on every hand it is hampered with the acquiring, the possession, and the burden of material things. The Simple life is voluntary poverty, implying experience of riches. It is a passing beyond them. The gospel of the Simple life is not meant for those who have no life to simplify. Among the poor, life is but a sordid grind to eke out mere existence. It is not till we have a surplus of the good things of life that simplification can have deep meaning. True cultural life cannot grow in an atmosphere choked with material preoccupations. ... Culture should be as much part and parcel of life as the warp and woof of Whedder is part and parcel of its texture. True culture is not a thing separate from life that we call art, literature, philosophy,

science — it is life itself, in which beauty, imagination, thought and truth are implicit. implicit in our food, clothing, shelter, amusements, occupations, and conversations or silence. How little silence there is in conventional worldly life! It is so imperfectly understood as a cultural element that we are inclined to think we are not cultured unless we are talking about it. How could the seed germinate if it were vocal? Silence is a cultural process with it.

"Domestic service then must be wherever there is a group of persons or wherever a single person follows an occupation or calling that necessitates a sense of silence. Dostoievsky says in one of his novels - The Brothers Karamazov, I think - that there must be servants in life, but we should establish such relationships with them as to make them forget they are servants.

(This requires cooperation on the part of servants!)
For harmonious domestic life, servants should be, as it were, members of the family or group. An intimacy should exist that would make them forget their servitude. This intimacy can be established only by those leading a simple life in which all may share without incongruity. It is unthinkable in conventional life where barriers abound between the server and the served. Life must be of absolute leisure before servants can be freed of their servitude.

"Disciples of the Simple Life would reorganize their days on a basis in which toil is banished to pleasant work and leisure may appear. More leisure for the worker but more work for the leisured. The Simple Life does not ask

mean readjustment of labour and leisure resulting in a kind of spiritual economy; it leads also to spiritual alchemy in material things embodying the idea of that profound and disturbing paradox of Walt Whitman that 'Objects gross and the unseen soul are one'. The things with which we surround ourselves should be a reflection of our inner and higher selves. Matter must be spiritualized. This is Walt Whitman's message for our materialistic age. Though maya is maya, it is yet our greatest reality, for it is through maya that spirit manifests itself. We are spirit materialized, and it is for us in our turn to spiritualize matter. Only thus can we liberate ourselves from its bondage. Liberation can come in no other way — a

casting off of outer coverings and looks to get to the very kernel of life which is both material and immaterial. In ordinary complex life, spirit and matter are divorced, and so we flock to our churches and temples seeking things of the spirit, when all the time they are locked up in ourselves and in material existence, awaiting deliverance. When we find them, it will be hard to say whether they are spirit or matter, for both will be one. Spirit and matter are the warp and woof of life, and in the labour and leisure of liberalized love, it is merely a matter of readjustment of these elements that will lead toward the perfect whole" ---

She also quotes Sao Tsan. "The Sage wears coarse garments, carries a jewel in his bosom."

apropos of embroidery on khadi

.. "The richness is enhanced by juxtaposition to the coarse texture of the khaddar upon which it is worked. The texture of the material embroidered is of the utmost importance. How often exquisite stitchery goes for nothing by being worked upon rich material. There is no contrast and one gets a surfeit of richness. Rich material is in itself a medium of 'embroidery' on a larger scale, and in spectacular ways either — home furnishings (e.g. curtains or by the garments of its inhabitants) in dress, or in pageantry — Embroidery is precious and should be applied with reticence".

Note how Stokes' philosophy fails to conform his aristocratic class bias so that he looks down on a material in itself for poor, from necessity, & does not practise or help inspire spiritual equality of all men.

Since X enjoins on us duty of not causing anger & hatred as well as not feeling it ourselves (ef. occasions of stumbling, causing one to commit adultery, etc) in Stobi's Pattern case there is the duty not to cause the daughter to stumble & also not to cause Pattern & his friends to fear, hate & be angry. ~~There is possibility~~ These seem to conflict. Choose either & the other results, probably. But there is possibility that daughter will not stumble herself, & that Pattern will not carry out his purpose if non-violent resistance is chosen; while killing him is sure to result in fear, hatred & anger.

Yet X himself showed anger. How to reconcile.

To be an abolitionist who does not agitate from fear of [illegible] is [illegible]

[illegible]

cf. Vol I p 92

230

Re Permanent Stay in India

38 If Stokes dies, his wife might well not want me to stay on the place permanently, nor have it in her power to get me land elsewhere, since I am not a citizen or enquired farmer. Can't even rent land. School might go to pieces too. I probably could not keep health long in plains as Bryan or Rgd's mid, health is of first importance.

39. Marriage seems doubtful possibility.

40. Within 3 yrs I can teach 21 or more children, having 7 of them under me for 3 yrs, 14 for 2 yrs or more & 21 for 1 yr or more; or 7 for 2 yrs only & 7 for 1 yr only. These, split among 5 villages or 21 households will leave possibility of an influence (I can keep up the influence by correspondence) Can leave books & better methods.

41. 3 yrs would serve to put my health on sound basis, enable me to be in good position either to teach, raise vegetables or keep cows in Assam. Perhaps learn some orcharding.

42. 3 yrs will largely satisfy Stokes. Within that time I can get standard & create tendency for future yrs to follow in the

Train successor & other math teachers
prepare them thoroly in math & science & start Pitam right.

school, re advanced math & science. Also I
also prepare outline for plays & a full mythology of race.
can get Permanent Center founded. ^

43. In 3 yrs I can finish my writing.

44. Marry re marriage after 3 yrs, tho.

45. In 3 yrs or simple life food I can fully regain my health. It will also enable me to write my two books, to get a reading knowledge of Hindi, in Hindi Vishalakshmi; Gita, to read Ramayana & soak up Krishna, Indian Art, & Upanishads. Also to establish my name enough so that writing from America my stuff will be acceptable here. Also to give me a real & not merely superficial grounding in Indian religious & philosophical ideas. To live in absolute simplicity of village life. To really work out the spiritual basis of non-violence so as to put the writing on that on a truly solid basis.

46. Balance influence of that last vs my love of family & friends etc for 3 yrs or more vs marriage in U.S.

47. In 3 yrs Stokes finances will be in much better shape, so he can easily live a good teacher for science & math.

232 47a. Probably Rhoda Rees can help him in 1928.

48. Coming so late I am ~~only~~ limited in type of my help to India. Perhaps can best help both countries rather than only one. Give India a second basis for rejecting certain elements of W. culture & self confidence in her own culture & methods. Give U.S. some spiritual understanding & India needs & rock on non-violent resistance. Give a few Indian boys benefit of personal contact & influence, ~~& people of them~~ some like & U.S. needs

49. ~~If I~~ Whether I stay in India & return to U.S., if I do not get married I had better adopt a boy. Would be best to do that in U.S. because I could give him more of myself than I could to Indian kid.

50. Of what Edw. Carpenter did. Returned to Engl. Haven't Cf. Dante, Wm Penn, Pilgrim, Tom Paine of Pilgrim Gandhi all great men done best in their own lands?

51. If I am to marry, I could give most to American or Engl girl. Shouldn't all be sacrificed for love in bound marriage

52. Returning to you I might get Engl love first, if she has any.

53. Strikes shows contempt for chastity, for M.K.G. or Vinoba, wants to read my letters. Like many thoughtless & probably does not realize that he is putting me in a position of extreme financial dependence on him, & yet is careless of my

requests, e.g. delay on bail, on garden implements, on blanks for

permits. yet the home + garden are generous indeed.
His selfishness +to children +kind words
of his reluctance to Rikki milking, his frequent complaints for his
servants, his avoidance of the possible "ignoble", making
my p.c. To stay would mean living as my life-long closest
companion a man who is largely lacking in humility and
recognition of the fundamental equality of men. But if also falls
But in U.S. he is not tied to contact with me + me only. short of others in U.S.

54 To marry in K, when I rent out land + get home to live there in hills, means putting myself help-
less in Stokes hands. + is unfair to girls. cf. Fazal Din + Dhan Singh.
Could not to plain knowledge of
health of self, wife + children. Could go to U.S. knowing
of color bar + not enough money to travel.

55, But I should not base my decision on antipathies
or fears, but on love in India, in U.S.

56, Perhaps Mrs S. would not object + perhaps I can earn
a good income from money, not renting land but only
temporarily - e.g. not to work the land but only to rent
lines upon it. Might rent from Dhan Singh in Burhain
roofs of houses

57. In 3 yrs the tendencies toward war, disintegration etc
will be clearer.

58. Compare lack of humility of one with that of so many as
there would be in U.S.

54. Be careful not to simply exchange one slavery for another, unless one is really less. Whether it is less depends on my + my courage etc. (cf p 214 tips)

60. Does my presence discourage Dhan Singh + make him want to leave? Must Indians work out their own problems, now they have got started? Is not work of outsiders to be more one of encouragement than anything else? (cf book on visions in this regard.

61. Consider desirability of U.S. (1) Democracy (cf with + "The Contrast" by H. Belloc) (2) Where women are equal to men. Can my learning of Indian philosophy only help me to write something for democracy in U.S.? Cf. Edw. Carpenter, + Veblen + Effect of machinery. Cf. Brothers + Glass' Essay on Individualism.

62 Harvard's kind + would + much money many men that to this university would not give me enough rope? might

63. Congress's yes will give me a chance to do the thing (A that would make me useful in U.S.A. That + needed action inside + India + will + still more in U.S. than action. work for Indians living their own problems + in their midst.

64. Should I come back to his own land + the two many Indians in S. Africa. Pilgrim + Penn were many

their own friends. Tom Paine was many really fellows
of whom Emerson said about such men working
race (English). in place where God put him.

65. If I increase & firm my convictions & courage
& vision I will perhaps become more articulate for
(written protest) & constructive ideas.

66. As Stokes says, perhaps my best gift to India would be
a share in the raising of educated men & women, with
good character, a sense of values, of proportion, & clear
thinking & strong willed, able to cope with problems
of contact of Pakistan imbroglio with that of
West & of Pakistan, children, & education. But he is a bit selfish for his own

67. Stokes attitude of adverse criticism toward others is not pleasant
constant
Cf. toward M.K.G., Kaka Subbi, Sundaram, Dhan Singh, Christ,
& intolerance
& Yogis on contempt & censure. Result of intellectualism, wealth
& leisure.

62. As Stokes says, probably in these days, we can't be wholly happy
ourselves. Perhaps that is because we feel sense of incompleteness
so strongly. If I can get properly unified & simple I can be happy
& ample.

68. Settle on home & duties plus my principal innate pleasures &
interests as shown by my use of leisure, use of money, use of &
duties of health. Get very great satisfaction from & find regular
outdoor work. Much less from teaching. Want children greatly.

69. Caste is a drawback here on sociability & real union.

70. Drift comparative lists lecture U.S. & India Extremes of
things I can do, learn, give, possess, share, understand,
cultivate, help. Quality & quantity. Comparative surroundings,
facilities, numbers & kind of people,

70a. Cannot practise medicine in U.S., but can write on diet hygiene & prevention med & get

III 70b. See p 96 of these notes. mild Alchimia there.

71. Make decision more on basis of values spiritual than material, & on spiritual significance of material things, or people than on things, ~~to~~ or should than on temporal values; primarily re love. Use & K.S. re Kabir

Christ Chapter of John, as guides; On love rather than on understanding; or quality rather cf. Lecture on the two & limiting self, in than quantity. vision, mind, food, clothing etc & limit any & budget.

73. Can get understandable music in U.S. & not here. Music is a revelation of spirit. Balance that re spiritual values obtainable in India.

74. Cf I Corinthians ch 13, Ch 14, 1-3

75. Will look on Alimsa & discussion of it but a work I can do best for Talk in a practice of simplicity also for U.S. needs. Purpose for buddhism

U.S. (& West) in U.S.? Perhaps it as well as book on IC will help establish ends of India. Teaching I don't feel called to as a life work. Except for teaching I see no permanent useful job for me in India. I can function here as well as in U.S. Cf Plato as living in decadent age of Greece & X in decadent Palestine; Gandhi in decadent India.

76. Stokes is so sure of his own ideas on every subject & so monopolizes the talk ~~that~~ & as frequently is ~~contemptuous~~ scornful that sharing ideas & feeling with him is not often a pleasure. Sibbs give & take.

77. I am not primarily & by preference a teacher.

. See Vol III pp 72-

To work without desiring the fruit of works is not merely a way of not being bound. It is a kind of faith & probably based on a higher dimensional method or reason, in which the 3dimensional fruits are not ✱ necessarily observable (even a for the time being) & yet the work is done, the ✱ results accomplished, the relations united in the higher realm

---

Re Abimas + Pattan case, is this an instance of "causing one of these little ones to stumble" which X warns against. On the other hand is it an instance of "do good unto all men", return good for evil"?

To distinguish between obligations to dayaka + to Pattan is to indulge in separation, to see divisions, which Upanishads say do not exist.

God sends his rain on just + unjust. Should not we? Be ye perfect even as your Father in Heaven is perfect

---

Stoic contempt of others + a sense of [illegible] that he is wrong. Scorn is almost always a sign of wrongness. If "Judge not that ye be not judged".

To many would put me in atmosphere of Love conducive to Self realisation. Of Educ. Computer, Pogson & X in Madr.

An introduction to one of Theosophic works says that true success in life is the attainment of the K. of G, & that he is kind a truly successful life.

In Stoke's Pattan one there is fear of loss (temporal & spiritual considerations), loss of character; the conceivably not anger. Stokes admits that perhaps only a Christ could kill without any anger, or ~~it~~ any case, only a very rare being, - not the average man. So not he talking only theory & not practice? Has he justification to argue in favor of violence, from such an instance? Both Mahatmaji & Stokes agree as to the danger to the girl. Both agree that it should be resisted. It is presumably of the nature of things that may injure (but not destroy) the

soul as well as body. X said to you him that is able to destroy the soul. But as to the nature of the results they differ. Since the danger is a spiritual danger, Mohatmaji says to use only spiritual resistance. Stokes, however, says to use material means, - physical violence, - in order to save a soul from sin. Does whether the soul means are capable of such a result. It would not be the mere physical acts which would debauch her soul; it would be the moral & spiritual atmosphere & constant association along with those acts which would do it. Would the physical reading of the fortune so affect the Pathan as to alter the spiritual nature of his relations w the girl later? Is spiritual life of self confidence & trouble his conscious so much that the physical acts would not affect her so badly?

When Christ said that anger was the great sin he meant that the desire to put an end to the other person or to drive them and the threatened harm away by creating fear or by causing pain or hurt or damage was a sin. The psychological nature of anger is that - the impulse to harm or kill or drive away a thing or person who threatens to cause us loss or pain or who has done so, coupled with the

belief that we are stronger than he or it & can do so. If we believe we are making the emotion is natural. Cf. Cyclopedia of Religion & Ethics, title Anger & Hatred. Also Cf. Kemp's "Autonomic Function & the Personality".

Since in Stoker case of Patton there is that desire to end the threat by killing the Patton, it is a sin. Killing is right, according to X. Where the desire is to kill a injure or hurt a man, it is wrong. Where the desire is to end a wrong idea, an untruth, a false attitude or belief (as with X and the teaching (men) of the scribes & Pharisees), that would seem not to be a sin. The fact that the former is what X considered wrong is that he confined his words about anger with the Mosaic command "Thou shalt not kill". He also said he came to fulfill the law. But clearly Stoker's argument re Patton is a violation of that Mosaic commandment, also. [He said "be not angry against thy brother" did not say "be not angry at thy brother's sinfulness or pride, etc."]

But now query whether not killing of animals, insects etc is a different case. Does "Thou shalt not kill" apply there? It didn't in connection with the used to sacrifice animals. X taught that men are of more value in God's sight than sparrows. He also spoke of rank gradations in the K. of Heaven, among men. Gita says Brahmin, gold, dog & slave are all same spiritually. Pantheism would say God is in all. X would agree with Gita & Upanishads that killing body does not kill the soul.

But X set great value upon this temporal life as a part of eternal life. "I am come that ye may have life & have it more abundantly." He healed people's bodies, raised from the dead, spoke strongly against riches, was sorry for the poor, enjoyed feasting, believed in joy, was not an ascetic, upheld kindness, said those who visited sick, prisoners, fed others & gave clothes were the really religious ones (all in terms of this life. He had compassion, he wept with the sorrowful. He believed in family life & blessed relationships of childhood etc

Hence he saw reason for not caring for pain or death of the body, but the caring of those.

ATOMIC TIME

Literary Digest Feb 20, 1926

NOWADAYS WE THINK in quite different dimensions than did the alchemists, says Dr. E. E. Free in *The Forum* (New York). Transmutation of one metal into another is, for us, a matter of the infinitely tiny atoms and the still tinier electrons. Atoms constitute, as every reader of the newspapers is now coming to realize, a universe of quite different nature from that which is apparent to our senses. Then there is, of course, the still larger-scale universe of the stars, whose convenient foot-rule is the distance which light will travel in a year. These successive universes of size are well known. It is not so commonly realized, Dr. Free notes, that the aspect of the universe would depend equally on the time-scale that one assumes and uses. He proceeds:

"For the moderate-size universe which we feel and see, the convenient time units are the day and the year. Both are rotations; the rotation of the earth on its axis and its motion around the sun. Now it happens that atoms rotate too, the particles inside them revolving around the common center, much as the planets revolve around the sun. And if there were intelligent beings inhabiting these atomic particles, as we inhabit the earth, they would be inclined, doubtless, to take the period of atomic rotation for their time-unit, exactly as we do. The resultant time-scale would be ridiculously dissimilar to ours.

"It takes you about one-fifth of a second to snap your fingers. In one earthly year you could snap your fingers, if your strength held out, some six hundred million times. But if the atomic year is taken as one revolution of the flying atomic planets around the center of the atom, just as it is for the earth, then more than a million billions of these atomic years would elapse while you snapt your fingers once. This, too, is for one of the slowest of the atoms. Some are more than a hundred times faster.

"You remember the insects immortalized in the famous letter of Benjamin Franklin, insects which lived only for a day and to whom it seemed that the broad green plain of the leaf on which they dwelt was eternal. Not one of them had ever seen it change. How much more eternal and changeless would we seem to an atom? If an atom-dweller lived for the span of seventy atomic years which is traditional for us, he might live and die in the midst of an exploding mass of gunpowder and never know that his universe had altered in the least.

"And just so, when we look at what seems to us the unchanging picture of the stars which form that greater universe whose time-unit is millions of times greater than our own, it is worth while to remember that what seems to us a span of seventy years may be, in reality, a mere instant while some sort of celestial dynamite is going off. It is true enough to say that the essence of the Einstein theory is merely the conclusion that everything depends on the point of view. It is equally true to say that everything depends on the length of the look.

"These three (or perhaps more) universes which lie within each other and differ so astonishingly in size-scale and in time-scale, are linked together by only one thing—energy. The energy that drives the machinery of our middle-size universe comes, let us say, from the heat of burning coal. But the heat of burning coal is derived, in reality, from the atomic universe. A great mass of carbon atoms lie for millions and millions of their years in what we call a fire. Every thousand years or so one of these atoms combines with an oxygen atom and gives off some heat. The heat comes out into *our* universe and we use it. Thus the two universes, the atomic one and ours, are linked.

"But the energy of the coal came, in the beginning, from the sun. Plants grew, absorbed sunlight, died, and were fossilized. So, in reality, the simple act of burning coal under a boiler to run a factory involves a linkage between the great, billion-year universe of the sun and stars, the familiar one-year universe of ourselves, and the tiny, atomic-year universe of atoms. This pervasive linkage by means of energy is one thing that makes people believe that energy is actually the only thing in the universe that is real. All the others, stars and earths and atoms alike, may be, they think, as ephemeral as were Benjamin Franklin's insects and as unreal as were these insects' ideas of the eternity of their leaf."

Great Men of Each Nation Whose Lives & Works and Words are to be ~~known~~ read

U.S. Lincoln, Sowell, Emerson, T. Paine, Whitman, Thoreau, Franklin, Whittier, Ford, Washington, Jefferson, Penn, (Longfellow), James.

England: Shakespeare, Shelley, Keats, Browning (2), Blake, Darwin, Bunyan, J Fox, Bacon, Chaucer, Wordsworth, Ruskin, Dickens, Milton, Swift, M Arnold, Newton, Meredith, Hardy, H. Ellis, (Folk mgs) F. Thompson, Defoe, Faraday, Huxley, Conrad, Wesley, Cromwell, Bright, Bunyan

France: R. Rolland, Victor Hugo, Balzac, Molière, Rabelais, Voltaire, Rousseau, Napoleon,

Germany: Goethe, Boehme, Schiller, Kant, Grimm, Einstein, T. à Kempis, Beethoven, Bach, Handel, Mendelssohn, Liszt, Mozart, Schumann, Chopin, Lessing, Frederick the great, Eckhart, Tauler,

Spain: Don Quixote, Cervantes, Unamuno, Columbus,

Italy: Dante, Mazzini, Boccaccio, Leonardo, St. Francis, Marcus Aurelius, Epictetus, St. Catherine of Siena, Michael Angelo, Cavour, Puccini, Raphael,

Russia: Tolstoi, Dostoevski, Gogol, Pushkin, Turgenef, Rimski-Korsakow, (Folk mgs),

Scotland: } Burns, Synge, Yeats, Jas. Stephen, Mc Swiney
Ireland: } Scott

Scandanavia:- Ibsen, H.C. Anderson, Knut Hamson

Greece:- Socrates, Plato, Aristotle, Aeschylus, Sophocles,
Euripides, Homer,

Egypt:- Plotinus

Palestine:- Christ, David, Isaiah, Moses.

Arabia & Persia:- Mohammed, [Arabian Nights], Sufis.
Omar Khayam, Sadi,

China:- Lao Tzu, Confucius, Mencius, Chuang Tzu,
artists, Poets.

Japan:- Hokusai,

India:- Buddha, Krishna, Gandhi, Shankaracharya,
Ramanuja, Tagore, Ram Tirtha, Ram Krishna,
Tulsidas (Ramayana), Dadu, (Bhagavad gita,
Upanishads, Mahabharata, Tantrism), Mira Bai

History, science, music, painting, sculpture, poetry, stories, philosophy, architecture, morals, politics, religion, medicine, folk lore, [industry, commerce, transport + communication, agriculture, ~~folk~~ handicrafts, hunting, invention] anthropology, ethnology, biography, mathematics, education. [Science = physics, chemistry, geology, astronomy, botany, biology, engineering, mechanics,] Folk songs

Books & cosmic consciousness (And Jung)

- Bible, (X, St. Paul, Daniel)
- Koran
- Bhagavad Gita
- Upanishads
- Dao. Te ün
- (Confucius)
  Chang Tsu
- Kwang Tse
  Zoroaster
- Edw. Carpenter
  - "Toward Democracy"
  - "Pagan & Non Christ"
  - Art of Culture
- Whitman - "Leaves of Grass"
  - "Diary"
  - Wm James - "Varieties of Religious Experience"
- English Undelivered - Mysticism
- Maurice Jones - What Immortality Must

Lives + works of
- Dante
- Plotinus
- Socrates
  Shakespeare
- M. C.
  Catherine of Sienna
- Böhme
  St. Teresa
  Bunyan
- G. Fox
  Tagore Father
  Wordsworth
- Shelley
- Francis Thompson
  Ramayana
- Rama Tirtha
- Hafiz
  Mira Bai
  St. Augustine
- St. Francis
  (Eg. Jorgula)
- Swedenborg
  Ramakrishna
- Persian Mystics
  Ramayana Nikeidas
- Gandhi
- Tagore
- Blake

Books Cosmic Consciousness

Plato

- A. Ghose
- Thoreau

Balzac

- Tolstoy
- Emerson

Tennyson

F. Bacon (?)

- Beethoven
  - Handel
  - Mozart
  - Schubert
  - Haydn
  - Grieg
  - Bach
  - Rimski Korsakoff

(Among by Taki)

Old Ballads,
Lewis Carroll
Dickens
Gilbert & Sullivan
Molière
Chaucer
Cervantes
Jane Austen

Humor

Anderson } Fairy Tales
Grimm }
Panchatantra
Tales by Coomaraswami & S. Nivedita

Dante

~~Boccaccio Malleus Maleficarum~~

~~Boccaccio Decameron Queen of Sheba~~

- Books on Relativity & 4th dimension.

~~History of Math~~

- Work on Mechanics
- B. Russell on Col. Chin

Note book of Leonardo da V.

- Michael Angelo

Millet, Rembrandt

Botticelli

Ruskin, Lowes Dickinson,

(Chinese artists,

Japanese ",

~~Fairy tales~~

The above give us Truth, Love, Beauty, Humor,

(over)

- Dostoevsky
- Hans Christian Anderson - Fairy Tales
- Grimm's Fairy Tales
- Arabian Nights
- Howard Pyle's Tales
- Rabelais
- Molière
- Greek Love Stories
- Boccaccio

To do upon return to U.S.

1. Farm work { ~~W. Fred~~, Don, ~~M.T.G.~~, A.P. Quaker, W.P.F., ~~Univ. of Wisc.~~ ~~W. M.T.G.~~ ~~W. Don~~ As employee & later on shares, rent & then owner: Bees, market gardening, apples, mushrooms, goats, chickens, sheep.
2. Teaching ~~math~~ or chemistry. Perhaps combine with bees & vegetables.
3. Combine with farming the education of a boy to live with me & help in work while preparing him for college. White, Chinese, or negro. ~~Italian~~
4. Occasional lectures or talks or articles on Hindu religion, philosophy ~~etc~~ Gandhi, non-violence, etc. Understanding of E. by W.
5. Massage combined with bees & vegetables or a goat.
6. Write up analogy of 4th dimension & spirit.
7. Write out re medicine.
8. Write re medicine E. & W. & Churches idea

Industrialism & Western culture pp. 7, 8, 12, 58, 61, 72-75, 93, 163, 89

Analogies of hyperspace 5, 7, 24, 25, 104, 118, 119, 126, 136, 137, 138, 155, 161, 191, 207, 242, 237, 110, 113, 118, 248,

Responsibility p. 12

Kalin & K. Sen. 95-103, 105-117, 129-136, 140-150, Sen Tan 158

Step in India, 230-236,

15 19 23 29 82, 94, 138-9

Re Ahimsa see pp. 2, 4, 10, 11, 13, 16, 21, 26, 27, 168, 161, 180,

188-9, 194-5, 195, 208, 209 211, 214, 229, 237, 238-9, 240, 241.

207, 209, 215

Re Humility pp 9, 25, 155, ~~164~~, 161, 207, 97, 107,

23, 35, 41, 43,

Books: 156, 157, 178 (176) 243

Simplicity & non-possession, 161, 163, 147-8, 44-5, 53, 61-2

77-82, 94, 163, 158, 161, 163, 184, 185-7, 189-193, 213, 215-24,

The way to God: pp 149, 188-9, 96, 99, 213, 238,

Indians: W. Pincus, p 95